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The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 19 | Chicago, Saturday, August 5, 1893 | Whole No. 768

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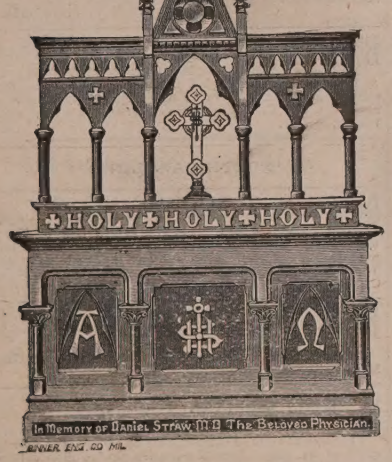

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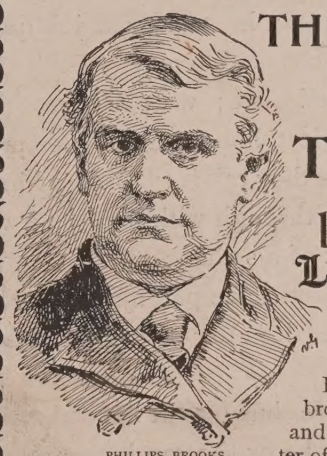

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(*For other Schools see page 334*).

The Living Church

Saturday, August 5, 1893

News and Notes

SOUTH CAROLINA'S experiment in the control of the liquor traffic is not by any means a success. Public sentiment is so hostile that force will have to be resorted to if the scheme is to be carried into effect. An adverse decision of a circuit court also embarrasses the situation, while the fact that the new law is designed to replenish the State treasury and also raises the price of liquor as sold at the State dispensaries, has from the beginning been unfavorable to a successful outcome.

MRS. E. F. NICHOLSON, the proprietor and editor of the New Orleans *Picayune*, is said to be the only woman in the world who owns, edits, manages, and publishes a great daily newspaper. She got into the newspaper business as literary editor of *The Picayune*, and afterwards married the owner and editor of the paper. At his death she undertook the management, and a few years ago she married the business manager of the paper. It is now one of the most valuable newspaper properties in the South.

HERE is a good story, told by Bishop Nichols, as it had been told to him, at the Church Club dinner: An Eastern visitor who had treated himself to a shine at a street corner stand in San Francisco, was horrified at the charge of ten cents. "Why," said he, "I get my shoes polished in Boston for two cents." "Are you from Boston?" said the bootblack. "I am," replied his victim. "Why then," said the other, taking off his hat with a flourish, "you must consider yourself my guest.

WE REGRET that the report of the Consecration of Bishop Capers reached us last week just as we were going to press and so, of necessity, was held over until this issue. The consecration of the Rev. Thos. F. Gailor, D. D., as Bishop-Coadjutor of Tennessee, took place at Sewanee, on the Feast of St. James. The consecrators were the Bishops of Tennessee, Kentucky, and Georgia, and the presenters were the Bishop of Louisiana and Sonthern Florida. The sermon was delivered by Bishop Seymour of Springfield. In our next issue we shall hope to give a more detailed report of the service.

IN THESE DAYS of frequent changes in the pastoral relation, it is interesting to note some exceptional instances. The long rectorate of the Rev. Dr. Haskins of Brooklyn, over fifty years, has been frequently commented on. The Rev. William Johnson who died recently at Rolla, Missouri, was rector of St. John's church, Montgomery, over 50 years ago. He was 81 years old, and had been in Holy Orders 58 years. The Rev. B. F. Lee has been the rector of Carlowville 54 years, the Rev. Dr. Bannister, of Huntsville, for 53; the Rev. Dr. Cobbs, of Greensboro, 32, and the Rev. Dr. Stringfellow of St. John's, Montgomery, 24.

SOME of our separated brethren sometimes speak truer to the principles of the Historic Church than their professed position would lead us to expect. Witness the following incident anent the great Presbyterian heresy case:

Two Presbyterian ministers were discussing the Briggs case, and the conservative was urging the liberal to accept the action of the General Assembly as final. "The Church has spoken," he said, "and that ought to settle the matter. If you were a loyal Presbyterian, you would hear the voice of God in the judicial action of the supreme court of the Church." "That is one of the difficulties of the situation," responded the other. "The supreme court of Presbyterianism has just suspended a man from the ministry for believing that the Church is a channel of divine authority."

A LEASE for 9999 years in this country, at least, is rather a rarity, although the term of 99, or even 999, is not uncommon. John Peters, the father of the Rev. Samuel Peters, the Tory parson, gave to "The Venerable Society for the Propagation of the Gospel in Foreign Parts," for a glebe for the Church of England Society in Hebron, about 30 acres of land, which afterward came into the possession of the parish of St. Peter's church in that town, as the successor of the Church of England there. May 25, 1795, the parish leased this to S. W. Case for and during the full term of 9999 years, he "paying therefor yearly during the said term unto us John Sutton and John T. Peters, church wardens of said society, and to our successors in said office, the annual rent of one grain of pure silver or other silver or gold equivalent (if demanded), upon the festival of St. John the Baptist, in each year ensuing the date of the presents during the term above said." Hebron land records, vol. ix., p. 264.

"TO SEE oursels as ithers see us," is not always a pleasant experience, but one of the rare occasions on which it is so, has just been given to the people of Chicago by Mr. Walter Besant, the famous novelist. At the close of the Authors' Congress which he attended, Mr. Besant wrote an appreciative letter to the President of the World's Congress Auxiliary, which closed thus:

I carry away a delightful memory, not so much of a Chicago, rich, daring, young, and confident, as of a Chicago which has conceived and carried into execution the most beautiful and poetic dream—a place surpassing the imagination of man, as man is commonly found—and a Chicago loving the old literature, discerning and proving that which is new, and laying the foundation for that which is to come, a Chicago which is destined to become the centre of American literature in the future.

THE WORK done by Sisterhood in the Anglican Church has proved itself so valuable that their number has increased greatly within the last thirty-five years. Of those in England, the order of All Saints has 18 branches and 32 large works of mercy depend upon it. The Clewer community has 11 branches and works, and is found laboring in 12 London parishes. East Grinstead has 15 branches and 19 important works; and Wantage works in nine branches. Of these four orders, all are represented in India, one in Africa, and three in the United States. The Kilburn Sisters manage five orphanages, 13 day schools, three convalescent houses, and 11 branches of educational and missionary work. There are 15 separate American orders at work in the United States, of which the Sisterhood of St. Mary, of New York, is represented in 15 different branches.

A TOUCHING incident is related in connection with the work of Archdeacon Joyner, in South Carolina. It was at night and there were no lights, except here and there a lamp held in the hand. There were a few white people present. After the service a number crowded around Mr. Joyner to speak to him and thank him for coming. In the midst of the dark crowd he saw two little white heads making their way to him, and in their hands something to them very precious. They reached him and asked if he would please take their Lent money and send it to the right place. They said they had no one to send them a mite chest, so they took two wooden match boxes and cut a slit in the lids, and so had saved what they could and kept it in their boxes. Surely such persevering faithfulness may well take rank next to that of the widow with her mite, and stimulate many who have larger opportunities to a better use of them.

Brief Mention

Last month the largest Sunday school in the world celebrated the eighty-eighth anniversary of the laying of the foundation stone of the building in which it is held. The school register bears the names of more than 100,000 scholars and 5,700 teachers. It is located at Stockport, England.———It is reported from San Diego, Cal., that mining prospectors have discovered in the Colorado desert the ruins of an ancient temple nearly buried in the sands. The ruins consist of carved granite columns eighteen feet in height. Resting on top of these are huge rectangular blocks of cut granite weighing tons. The size of the temple is estimated by the discoverers to be 460 by 260 feet.———There are now twenty-one law firms in the United States composed of husbands and wives, and there are about two hundred American women who practice law in the courts or manage legal publications.———The Bishop of Ripon tells an interesting story of the late Lord Tennyson. Bishop and poet were walking together, and discussing the mysteries and perplexities of existence. In the course of the conversation Lord Tennyson suddenly stopped, and, speaking with great impressiveness, said that there was nothing so *exhilarating* to man as faith. ———"The Christian Advocate" criticises severely a recent entertainment in a small town, of which the following was the announcement: "The Epworth League will hold an auction social at the Union Hall on Tuesday evening, January 17th. Forty beautiful ladies will be sold at auction, and the gentleman who bids the highest will escort to partake of a sumptuous repast which will be prepared for the occasion. One of the most enjoyable times of the season is anticipated."

Our Church Unity Commission

MR. EDITOR:—There has been so much misunderstanding and misrepresentation of the action of the Convention commission on Church Unity in reference to its correspondence with the Presbyterians, as appears from the many letters in your paper on the subject, that I have asked the secretary of the Commission if he did not think some authoritative statement should be made of just what has passed between the two bodies. In reply, he sends me the enclosed communication, which I am sure you will be glad to print as throwing light upon the subject, and showing how false are some of the statements which have been made.

At the same time, it seems to me that all Churchmen ought to be willing to trust such a Commission, composed, as it is, of such Bishops as those of Western and Central New York, Western Michigan, and Pittsburgh, representing the Upper House, and of the Coadjutor-Bishop-elect of Tennessee, and other clergymen and laymen of the Lower House, selected by its respected chairman, the Rev. Dr. Dix, of New York. It is simply absurd to suppose that such a body could do anything to compromise the Church or its essential principles. And even were such a thing possible, nothing it could do would have the least force of authority until confirmed by both Houses of the General Convention.

Every true Christian must earnestly long and pray for the re-union of Christendom. And all Churchmen agree that there are certain bases on which alone that re-union can be accomplished. And it is evident that any approach to it must be a long and difficult process. Is it not a pity, therefore, for any one needlessly to throw obstacles in the way, or to misrepresent the motives or actions of those who are willing to labor in so laudable but so difficult an enterprise?

G. WOOLSEY HODGE,
Gen. Secy. Church Unity Society.

Philadelphia, July, 1893.

THE SECRETARY'S LETTER

ALEXANDRIA, LA., July 8, 1863.

REV. GEO. WOOLSEY HODGE, Secty. Church Unity Soc

Rev. and Dear Bro.:

It is due to you and your society that you should be informed of the progress made in the conferences held between our Commission on Christian Unity and the committee on that subject, of the Presbyterian Church.

In May, 1887, the Chicago Declaration was transmitted to the Presbyterian General Assembly. That body "without entering into consideration of any of the principles which your [our] House of Bishops lay down as essential to the restoration of unity among the divided branches of Christendom, but leaving the consideration of them to the conference which you [we] request," appointed a committee to confer with us and others on Christian Unity.

In March, 1888, our Commission wrote the Presbyterian Committee that we sought "an unity that would fully reflect the unity of the indivisible Trinity: . . . We take notice that your General Assembly expressly left the consideration of the principles laid down by our House of Bishops to a conference between us. We, therefore, earnestly invite you to recommend to your General Assembly the acceptance of these matters as principles of unity and the appointment of yourselves, or others, as commissioners to negotiate the further details of a union."

The Presbyterian Committee replied May 24th, 1888: "We understand you to present, as proposed terms of unity, the four propositions which were stated by your [our] House of Bishops We can accept, as principles of unity, the first three of these, as follows: (1) the Holy Scriptures of the Old and New Testament as the revealed Word of God; (2) the Nicene Creed as the sufficient statement of the Christian Faith, understanding by this that it is such a statement of the essential truths of Christianity as may form a proper bond of Church fellowship among all who adhere to it, but not that it holds all that is precious and important . . . ; (3) the two Sacraments, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him. We can with equal readiness accept the fourth proposition according to our understanding of its terms. . . . May we not assume that you will accord to us all the liberty in interpreting this term which has been enjoyed by your own ministry and by that of the Anglican Church in this and earlier generations?" . . . "Mutual recognition and reciprocity between the different bodies who profess the true religion is the first and essential step toward practical Church Unity. . . . It seems to us that that should be confessed to be a true Church of Christ in which His Spirit manifests His saving and sanctifying power, in which His truth is professed, His Word preached, and His ordinances dispensed; and it may be confessed even by those who hold a theory of Church polity according to which its organization is imperfect and irregular. And the same applies to ordination and the administration of the Sacraments; they may be confessed to be valid even by those who esteem them to be irregular. Allow us, brethren, to add . . . that in our judgment organic unity does not imply absolute uniformity, but the reverse."

Our Commission replied, Oct. 9th, 1889: "On the fourth we may say in reply to you, that the only authoritative deliverance in respect to the threefold character of the orders of the sacred ministry, that our Church hath put forth, is found in the Preface to our Ordinal, wherein it is declared that it is evident, etc. . . . This we believe to have been placed in that position as the statement of what is historic, what is evident unto all, and not at all as a dogmatic article of faith. It is placed there as a declaration of ecclesiastical polity, as this Church hath inherited the same." "With respect to the other matters contained in your letter, mutual recognition and reciprocity, we have to say that our authority at present extends only to a search for the basis of unity. A recognition of the manifold workings of God's Holy Spirit within your Communion, bringing forth the peaceable fruits of righteousness, is but to give expression to what is evident unto all, and could not be withheld, were there any disposition, which there is not, so to do. The question of reciprocity is one that will probably be for consideration as a tentative measure in the course of our further negotiations."

On the 24th May, 1890, the Presbyterian General Assembly adopted the following statement: "The Assembly approves, in general, the spirit and position of the Committee on Church Unity in its correspondence with the representatives of the Protestant Episcopal Church and desires a continuance of these negotiations with reference to a union on the basis of the four propositions of the House of Bishops, in order that all questions at issue may be discussed in a temper of Christian charity and brotherly affection, with a view to their full and final solution."

Desire was then expressed for a full exposition on our part of a scheme of union built upon the four points. Our private correspondence developed the propriety of seeking an oral conference with the Presbyterian Committee before sending them another communication. Such conference was held in October, 1892.

And here it may be proper, and perhaps necessary, for me to say to you that nothing of the polemical character has governed our conferences. An individual may at times have been disposed to be combative, but it seems to have been well understood that we were together to study the intricacies of the solemn problem presented; our intercourse has always been preceded by solemn invocation of the Holy Spirit. Nothing has been said not supported by the official papers, and the public letters thereafter written have been a faithful reflection of the conclusions reached. They have been considered private solely that we might have the greater freedom of expression. It is well understood that nothing therein said was or is to be considered as more than an individual opinion, and binding on no one except the speaker.

At the conference held in Baltimore, the secretary of our Commission presented a scheme for the reorganization of American Christianity on the basis of the Chicago Declaration. Full discussion was had, the then president and secretary of the Church Unity Society being present and co-operating. It was developed that there was lacking a clear perception of our meaning in respect to the points declared to be fundamental. It was found that technical words and phrases had come to carry entirely different meanings, and that we were speaking largely different languages. To illustrate, the word "episcopal" has an entirely different meaning with the Presbyterians, and it is in common use among them, from that which it carries among us. With us it means pertaining to a bishop; with a Presbyterian it means an administrative act by whomsoever performed. It was agreed by all that we were going too fast, that we must pause and learn the meaning of each other's phrases. It was the unanimous opinion of all then present that it was best to withhold the proposals—the time was not ripe. But the members of the Presbyterian Committee bade us not be discouraged, but rather to endeavor to promote mutual intercourse and a study of each other's ways.

Further oral conference was held in Washington, D.C., May 17th, 1893. Out of that conference has come a letter of our Commission dated May 18th, 1893, and a letter of the Presbyterian Committee under date of May 19th. These letters alone can be considered as the outcome of that conference.

It would seem scarcely necessary to tell what was not said but for a clearer understanding of the matter it may be well to quote from the official report of the Presbyterian General Assembly when their committee was explaining their report. On Saturday, May 27, 1893, the Rev. Dr. Smith, chairman of their committee, was addressed by the Rev. Dr. Duffield as follows: "I understood Dr. Smith to say that he wishes us to understand that by the proposition to unite on the basis of the Historic Episcopate, they intend and propose to recognize the ordination of Presbyterian bishops." Dr. Smith replied: "We have had no discussion of that subject at all."

The letter of our Commission dated Nov. 18th, 1892, agrees to the proposition to defer a discussion of the superstructure to be reared on the four points as a basis, until the four points themselves were well understood. The reply of the Presbyterians of March 2, 1893, inquired if some scheme of co-operation might not be devised in humanitarian enterprise, so as to bring our peoples together in order that a greater desire for unity might be fostered; also inquiring if something might not be done towards creating a sentiment of mutual respect and friendly regard in general church work, especially in mission fields both at home and abroad.

Our letter of May 18th explains as we had been requested to do, this unofficially, the meaning of the phrase "locally adapted," as applied to the Historic Episcopate, which we said we took to refer to constitutional government. We then explain the place of the presbyterate in our government, declaring that there has been conceded that which the English Presbyterians in 1660 asked for it, a full voice in the government of the Church. We then declare our readiness to recommend co-operation in humanitarian endeavors, and recommend the holding of public meetings in the interest of Christian Unity, and public and private prayer therefor. At the same time we re-assert our contention that the corporate union of American Christians is the goal never to be lost to sight.

It is to be presumed that no one who knows anything of history will misunderstand what is meant by the recognition of the presbyterate. It has reference of course to our own presbyterate, the clergy of the second order of the ministry, and their participation in the government of the Church.

In a letter of the Presbyterians, the last of the series, they say: "As we have already assented to three of the propositions advanced by you, we are not without hope that through a better acquaintance by some of the measures proposed, and especially under the guidance of the Spirit of Truth, we may be able to reach a satisfactory solution of the fourth proposition."

They also ask as the single concession that they have suggested, that their position as scholars may be more fully recognized. Only this and nothing more.

I do not think that I am violating any confidence when I say that I was asked by the author of the Presbyterian letter if we could consider the preaching function as apart from what is technically called the question of orders. My reply was that we could, for our Ordinal declares that the preaching function is not tied to ordination, but that the exercise of it is dependent on a license from the bishop. So they have embodied in their letter this suggestion: "Permit us also, in this connection, to ask your earnest attention to another means which we believe would tend to better understanding between our respective bodies and greatly aid the cause of Christian Unity. It is a custom largely prevailing among the various branches of the Protestant Church for pastors occasionally to exchange pulpits in the preaching of the Word. Experience has shown that this custom has been one of the most powerful factors in leading to a better understanding and a closer fellowship between the Churches among whom it has prevailed. We believe that the establishment of this practice under proper regulations between the great historic Churches represented by us would greatly promote the cause of unity which we both desire. We recognize the right and duty of each Church to protect its pulpits from the intrusion of all unauthorized or self-appointed preachers of the Word, and to take such measures as shall best secure the teaching of pure doctrine. Also, this custom, it established between us, should not be in unregulated liberty, but under such rules and limitations as the episcopal authority of both bodies may agree upon."

"Episcopal" is here used, it must be remembered, in the way common among Presbyterians, as meaning administrative. It means that it might be more distinctly written that a bishop had the right to license a Presbyterian minister to preach. It stops there, and stopping there goes nothing beyond what is generally conceded as a bishop's right. It is to be noted that the other clergy and parish authorities are expressly excluded from the consideration of any right or permission in this direction. Nevertheless, it is understood by the Presbyterians that our Commission can do nothing more than report the reception of the suggestion, (and it is only a suggestion), to the General Convention, and that they must wait for a reply until the meeting of the General Convention.

In the meantime, the agreement is that meetings be held in the interest of Christian Unity, these meetings to be as numerous as possible, and that constant prayer should be made for the unity of the body.

In this record I have endeavored to be concise, possibly I have written too briefly here or there. If this be so, please inform me where I am not quite intelligible, and I shall endeavor to make it plain.

Very truly and fraternally yours,

HERMAN C. DUNCAN.

Consecration of a Bishop Coadjutor for South Carolina

Trinity church, Columbia, was the scene of the most impressive ecclesiastical ceremony ever witnessed in South Carolina, when, on Thursday, July 20th, the Rev. Dr. Ellison Capers was consecrated Bishop Coadjutor of that diocese. From every part of the State the Church had representatives present, while there were not a few from the denominations —Methodists, Baptists, Lutherans, Presbyterians, Romanists, and Israelites. The colored people were also represented. Bishop Capers is a man widely known and loved, and this was proven by the concourse that gathered on this notable occasion.

Promptly at 11 o'clock a long line of bishops and clergy entered the church singing that grand old hymn, "The Church's One Foundation." Morning Prayer was said by the Rev. John Kershaw and the Rev. John Johnson; the Lessons were read by the Rev. Byron Holley, and the Ante-Communion service by Bishop Watson. Bishop Jackson was Epistoler, and Bishop Weed, Gospeler. The sermon was a scholarly and eloquent setting forth of the doctrines of the Church by Bishop Jackson, from the text, "How shall they preach except they be sent." Rom. x:15. The Bishop said: "A bold, fearless proclamation of our principles is charity, for it is truth itself—a love for the truth of God, which cannot bear to see that divine thing set aside. It is a charity that embraces man. . . . . In the Scriptures there is no such thing anywhere as a man taking the ministry on himself. The Master always chose and anointed the men He sent to preach. In the Bible nowhere can it be found where they waited for a man to be moved to preach the gospel. They selected the men and commissioned them. . . . . No such thing as a congregation giving the power to a member of the flock to preach was ever known in the primitive Church. . . A valid commission is conferred solely by an episcopate, divine in its origin, and continuous in history. In the time of the apostles there were three apostolic orders—the apostles, the presbyters, and the deacons. The apostles were the highest. They committed the trusts. Now to say that they were nothing more than witnesses is trifling with the Bible records. They exercised the same power as our bishops of to-day. St. James is not one of the original apostles, but he was ordained and commissioned. All ancient history attests to the existence of three orders. We find that St. Paul appoints Titus to pre-eminence, and to commit the ministry to faithful men, who ruled those churches. "Only a few days ago some property handed over to the English Church 1,000 years ago was turned over to the representatives of the Church in England without a word. What better comment upon the continuity of the Church. . . . We must stand up to our principles, even to such an enunciation of them as I am now giving which will make some here to-day say I am narrow. I cannot help it. They shall be guarded until such time that they shall become the rallying point of all Christianity. Of the three hundred and fifty million of Christians of to-day, three hundred millions still cling to the Episcopal form of government."

The address to the Bishop-elect was beautifully eloquent, and prepared every one for the solemn service of consecration which followed.

To Bishop Lyman acting as presiding bishop, with Bishops Watson, Weed, and Jackson, as co-consecrators, the Bishop-elect was presented, his attending presbyters being the Rev. Dr. Wilson and the Rev. E. N. Joyner. The laying on of hands and the singing of the *Veni Creator Spiritus*, was followed by the presentation of a Bible with the usual admonition. The celebration of the Holy Communion closed the service. The music throughout was very fine, a carefully trained choir being assisted by the Columbia orchestra. Mrs. Hayne sang at the offertory, "Love not the world," from the oratorio of the "Prodigal Son." Sullivan.

Bishop Capers was born in Charleston, October 14, 1837, and is a son of the late Bishop William Capers, of the Methodist Episcopal Church. He was educated at the South Carolina Military Academy, from which he graduated in 1857. During the war he served brilliantly in the Confederate Army, ris-

ing to the rank of Brigadier General. After a brief civil service as Secretary of State he was ordained to the ministry by Bishop Davis, in May, 1867, and accepted a call to Christ church, Greenville, where he labored for 20 years, assiduously and effectively, until called to the rectorship of Trinity church, Columbia, of which he remained in charge up to the time of his election to the Episcopate. In 1886 he was offered the bishopric of Easton. In 1888 the degree of Doctor of Divinity was conferred upon him by the University of South Carolina. He has been the efficient secretary and treasurer of this diocese, and one of its representatives in the General Convention. Bishop Capers brings to his sacred trust such administrative ability, disciplinary powers, and love of Church, as, united with his Christian zeal, will surely make him a fit instrument to promote the glory of God and the good of the diocese.

Canada

The annual convocation of Trinity College, Toronto, took place in Trinity Hall. The chancellor, the Hon. Senator Allan, who presided, spoke of the outlook for the future progress and prosperity of the university as most encouraging. The graduates and supporters of the college throughout the province were better organized than they had ever been before; the work was more widely known, and a greater public interest awakened. He attributed this improvement to the revival and extension of convocation, and the work of different local associations bringing them more directly in touch with the Church. He also desired to call attention to the prize for honors in mental and moral philosophy, which had been gained by Mr. E. B. Robinson, a blind student, who had passed an exceptionally brilliant examination throughout, and gained on his honor work the remarkable average of 84 per cent. The chancellor dwelt on the success achieved by men who had gone out from the university, special mention being made of Mr. Leighton, who graduated in 1891, and in 1892 obtained at Cornell University the first of seven scholarships competed for by more than 20 graduates from various universities, American and European. Mr. Leighton was lately selected from among 20 competitors for one of the three fellowships in that university. Among those in the procession entering the hall were the Bishops of Toronto and Nova Scotia, and the Hon. Mr. Woolworth, chancellor of the diocese of Nebraska, an eminent Churchman and jurist. The honorary degree of D. C. L. was conferred upon Chancellor Woolworth and upon the Rev. John Pearson, rector of the church of the Holy Trinity, Toronto.

On the 25th ult. Bishop Sweatman administered the rite of Confirmation in St. James' church, Orillia, to 42 candidates; and on the 29th, 20 persons received the rite of Confirmation at the hands of the Bishop in the church of the Messiah, Toronto.

The Rt. Rev. Dr. Garrett, Bishop of Northern Texas, preached in St. James' cathedral, on the 24th, at both services. July 2nd, Trinity church, King st., East, celebrated its 50th anniversary by jubilee services. A festival sermon was preached by the Bishop of Toronto, and in the afternoon a children's jubilee service was held. The church was decorated with flowers, flags, and evergreen. The choral services were of unusual excellence; the offertory was devoted to the Children's Hospital. A joint meeting of the Toronto Chapters of the Brotherhood of St. Andrew was held on June 6th. It was decided that the invitation of the Ottawa chapters and the Ottawa Clerical Guild be accepted, and the next annual convention of the Brotherhood should take place in that city. It was further resolved that the chapter in Windsor, Ont., be asked what facilities could be afforded to induce a large attendance of Canadian delegates at the American Convention in Detroit in September. Two new chapters have been added to the diocese this month, that of St. Luke's, Hamilton, and of St. John's, Norway, Ontario.

The Niagara branch of the Woman's Auxiliary held its quarterly meeting in St. James' church, Guelph. Previous to the business meeting the Holy Communion was celebrated, the Rev. R. I. Radcliffe, of Colorado, officiating, and the Rev. Mr. Belt, the rector, delivering a short address. Miss Sugden gave a most interesting address on India, in which she stated that to every 50,000 natives there was but one Protestant missionary. From the reports of the secretaries and treasurers it appears there are now 11,000 members of the Woman's Auxiliary in Canada, 800 belonging to the diocese of Niagara. It was resolved to increase the yearly grant to the Japan missionary, and a grant of $16 from the "Extra-cent-a-day Fund" was made to the burnt-out missionary of Sheguinandah. The offerings during the session were devoted to the Zenana Missionary Society.

Eight new appointments to curacies and missions have just been made by the Bishop of Ontario. At the recent ordination in St. George's cathedral, Kingston, five persons were admitted to the diaconate and four deacons were advanced to the priesthood. On the 5th ult, the ceremony of laying the corner-stone of the new church of the Redeemer was performed with Masonic rites. The church is the gift of the Rev. Dr. Mountain. The Bishop of Ontario laid the corner-stone of St. John's church, Smith's Falls, on the 4th, assisted by several clergymen of the diocese.

From New Westminster comes an appeal for help from Mrs. Sillitoe, wife of the Bishop, for an Indian hospital at Lytton. Funds for furnishing and maintenance alone are needed as the cost of the building is already covered. Sister Frances, superintendent of St. Luke's Hospital, Vancouver, has undertaken to supply the nursing the first year. The Bishops from the Province of Rupert's Land who will attend the provincial synod will be the Metropolitan and the Bishops of Athabasca, Saskatchewan, Calgary, Qu' Appelle, and Moosonee. The degree of D. D., has been conferred on the Rev. J. A. Newnham, Bishop-designate of Moosonee by St. John's College, Winnipeg.

The Bishop of Columbia was officially enthroned in Christ church cathedral, on the 29th ult. The Bishop was met at the cathedral by the procession of clergy and full cathedral choir, and after the usual declaration to preserve the rights of the diocese, was enthroned by the archdeacon. At the session of synod Bishop Perrin occupied the chair.

The diocese of Fredericton held its annual missionary meeting on July 3rd, the Bishop presiding. The increase of missionary contributions was noted. In 1886 the returns were $42,000, in 1889, $110,000. The Diocesan Church Society met on the 4th, and the synod on the 5th ult. Bishop Kingdon announced the appointment of the Rev. Dr. Brigstock as archdeacon of the diocese. The Bishop has been ordered by his physician to take a rest and during his absence in the old world the archdeacon will act as his commissary.

Convocation Hall was crowded at King's College (diocese of Nova Scotia) on the 21st ult., to witness the Encænia of this institution. This year showed a great improvement as compared with past years. The financial outlook has improved, more effective work has been accomplished, the buildings have been renovated, and the number of students increased. The Church School for Girls at Windsor has also prospered. A gold medal was presented to the latter institution for "knowledge of the history of the Church of England," by the Bishop of Nova Scotia.

The 30th session of the synod of Huron assembled in London on the 20th. There was a very full attendance, all being eager to welcome the Bishop back from his travels abroad. Bishop Baldwin in his charge, referring to his episcopal acts, stated he had held last year 55 Confirmations and confirmed 1,000 candidates. There had been two ordinations, at which 8 had been admitted to the diaconate, and 11 deacons advanced to the priesthood. Reports showed there had been a large increase of offerings for work outside the diocese, and a large decrease in those employed for diocesan purposes. The collection in aid of the church in Newfoundland after the fire last August, reached the large sum of $1,729.25. The Thanksgiving Day offertory for Huron College amounted to $675.94, an increase of $101 over that of 1891. The Widows' and Orphans' Fund was in a most satisfactory condition, amounting to $65,500. Archdeacon Mulholland has been superannuated, having served 43 years in the diocese, also the Rev. Mr. Daunt and the Rev. Mr. Johnson, who had each served 27 years. The committee on temperance urged the Bishop to set apart one Sunday in the year as Temperance Sunday, and recommended that the literature of the Church Temperance Society be placed in the hands of the Sunday school committee. That committee reported that 9 new Sunday schools had been opened during the year; 53 clergymen reported an increase in attendance of 981. This brings the total number of members up to 21,057, the largest number of any diocese in Canada. The Dean of Huron, rector of St. Paul's, having been consulted as to the naming of the new synod hall, desires it to be known as Cronym Hall, after the late beloved Bishop, first rector of St. Paul's, and first Bishop of the diocese.

The annual convocation for conferring of degrees in Bishops College University, Lennoxville, was largely attended. Addresses were given by the Bishop of Quebec, the Principal, and others. A brilliant *conversazione* was held in the evening. Bishop Dunn administered the rite of Confirmation at Waterville, Eustis, and North Hatley, also baptizing 5 adults at Eustis and 1 at North Hatley.

The Bishop of Montreal continues to improve, but owing to his excessive weakness his progress is very slow. As soon as feasible he will be removed to Philipsburg, to the residence of his son, Mr. E. Bond. On July 2nd, Bishop Baldwin held in his behalf an ordination in Trinity church, Montreal. Dean Carmichael, the Bishop's commissary, preached an earnest and forceful sermon to the candidates; 8 were admitted to the diaconate and six advanced to the priesthood. Bishop Bond from his sick bed addressed a faithful and affectionate letter to those presenting themselves for ordination. The monthly meeting of the Lay Helpers Association was held in the synod office, July 4th, Dr. Davidson presiding. Resolutions to supply summer services to watering places in the neighborhood of Montreal, were adopted. The annual meeting of the deanery of Iberville took place on the 5th. All the parishes on both sides of the Richelieu river from Chambly to the province line south, and then west of the same as far as the St. Lawrence, are included in this deanery; 6 clergymen were present at the meeting, and 7 laymen. The Holy Communion was celebrated in St. Saviour's church previous to the business meeting.

New York City

The St. George's Battalion, of St. George's church, have recently been in camp, on the coast of Long Island, enjoying military discipline along with cooling breezes.

The Sunday school of St. Chrysostom's chapel, the Rev. T. H. Sill, minister in charge, is never closed, winter or summer, and is in successful operation this hot weather.

St. James' church, the Rev. Dr. Cornelius B. Smith, rector, remains open all summer, as also does its mission in 83rd street. The Kindergarten closed for the season, with a good record of work done.

At Grace church, Harlem, the Rev. D. Brainerd Ray, rector, a sewing class for Italian women is held on Wednesday afternoon. It opens with a religious service, after which sewing is taught, the materials being supplied. Services in Italian have been held in the parish. The rector recently entered upon the 26th year of his connection with the church.

St. Clement's church, the Rev. A. J. Thompson, rector, has recently added a super-altar of stone, and has received a gift of altar candlesticks. Candles have been in use in this church for nearly half a century. A memorial credence has been placed in position, and a new baptistry fitted up. Repairs to the old foundations of the church have been successfully made at slight cost. A house by the sea has been secured, and fresh air work will be kept up until the end of August.

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, has a choristers' league, which not only does much to promote good choir work in the parish, but provides occasional musical services at the charity hospital on Blackwell's Island. It has raised funds as well for aiding in the beautifying of the church edifice. A spirit of unity is established among the choristers, which has been most valuable. By last report nearly $500 was raised and expended in the work of this organization.

The church of St. John the Evangelist, the Rev. Dr. De Costa, rector, is considering the subject of a union between that parish and the parish of St. Clement's. A committee of each vestry has the subject under advisement. It is proposed by St. John's that its own building be used as the church of the united parish, and the building of St. Clement's be sold, and the money placed to the credit of the new congregation. A proposition for union between St. Clement's and St. Ambrose is also being considered. Nothing will be done till fall, in any case.

The church of All Angels', the Rev. Dr. Hoffman, rector, is looking forward to the prospect of an enlarged church edifice, and the possession of ground needed for a rectory, parish house, hospital, and other parochial edifices, through the rector's generosity. The parish has lately issued its parish book, which tells of the good work being done by the new boys' club, the guild, Sunday school, chapter of St. Andrew's Brotherhood, Girls' Club, Penny Provident Fund, Ministering Children's League, and other agencies of good. The active associate rector, the Rev. S. De Lancey Townsend, expresses great encouragement at the advance made "all along the line," during the past year.

St. Michael's church, the Ven. Archdeacon Peters, D. D., rector, has a boys' guild numbering over 40 members. There are about 50 probationers and a number of associates. A great need of this parish, with its fine new church, is a suitable parish house, adapted to all the work of the congregation, and allowing for its increase. An endowment of fair proportions is also needed to assure enlarged income. For though the church is "up town," the demands upon its activities are always in advance of the means to meet them, despite the energy of the venerable rector. The parish includes at present nearly 700 families and over 2,000 individuals, exclusive of inmates at neighboring institutions reached by its ministrations. The Sunday school is an unusually large one, numbering about 1,000 scholars. Nearly 1,000 public services were conducted last year by the rector and his assistant clergy.

The Brotherhood of St. Andrew have just held a very satisfactory midsummer conference at Edgewater, Staten Island. There was, notwithstanding the heated season, a considerable attendance, including of the clergy, the Rev. Prof. Wm. Clark, and the Rev. Messrs. Edward Kenney, M. H. Throop, John N. Lewis, Jr., John R. Atkinson, Pascal Harrower, and the rector of St. John's church where the meetings were held, the Rev. Alonzo L. Wood. Prof. Clark made a very instructive address on "Personal effort in business life," which was afterwards discussed in the open air, by the men. An evening service was held with much profit, and the Rev. Mr. Harrower called special attention to the duty of Brotherhood men to be faithful at the Blessed Sacrament.

The work upon the erection of the new St. Luke's Hospital is going forward with considerable rapidity but with great thoroughness, as is required in such massive structures as the plan contemplates. The excavations are virtually completed for the four buildings that are to be erected by the autumn of 1894, or at least by Jan. 1, 1895. The sub-foundation walls are being laid at present, and the contracts for the granite for the lowest story of the several edifices are well forward. The first main story will be of white marble, and all the rest of the building will be constructed of brick of

light color, with white marble trimmings. The building committee consists of Messrs. Hugh Macculloch Miller, Henry A. Oakley, Gordon Norrie, Cornelius Vanderbilt, George A. Crocker, Hugh N. Camp, F. W. J. Hurst, and Aaron Ogden. There is no danger of delay in the work of building, as, owing to the recent sale of the old hospital property at favorable terms, there is enough money assured to erect entirely the structures now in process of building.

Work upon the choir end of the cathedral of St. John the Divine, though begun, is awaiting the experiments of engineers upon the question of adequate foundations. The weight of the great tower will be heavier than that of most buildings in this country or even in the world, and reaches several million tons, by the architect's calculations. The engineers are endeavoring to find a proper resting-place for it, and are investigating the nature of the proposed foundation. The hill on which the cathedral will be built, though possessing a rocky foundation, has not this foundation in the most advantageous shape. Instead of being flat, the rocks are lying at an angle of 45 or 50 degrees, and between the layers are found quantities of softer materials. So far the engineers have examined to a depth of 30 feet, but have not been able to satisfy themselves. There is no need of haste in the work of building, and the trustees will take ample time to test the foundations thoroughly. There is money enough in view for that part of the structure that is immediately contemplated, which will cost about $1,000,000. As already stated in these columns, the choir only will be constructed at present, and it will require two or three years under the most favorable circumstances to complete this.

Philadelphia

Notwithstanding the fact that so many rectors are absent from the city, but very few churches are closed, provision being made for the services, although the congregations are somewhat diminished.

In the will of Katherine L. Dougherty, a member of the Presbyterian Communion, probated 27th ult., are contingent bequests of $1,500 for the City Mission, $1,000 for the House of Mercy, and $1,000 to the Home for Consumptives, the two latter being part of the work of the City Mission.

"The Keystone Rifles" is an association of young men, members of St. James' church, the Rev. J. N. Blanchard, rector. They are in camp at Perkasie, Pa., and on Sunday, 30th ult., the Rev. Horace F. Fuller, one of the assistant ministers of that parish (in charge of St. Paul's mission), visited the camp and celebrated the Holy Eucharist at 6:30 A.M. This service was followed by Morning Prayer and sermon at 11 o'clock.

It is understood that active preparations are being made to establish a new church at Carpenterville, Germantown, on the grounds of the old Carpenter estate, and that preparations are also being made for the erection of a building. It is stated that the site chosen is at the southwest corner of Carpenter st. and Germantown ave. This new church would be of considerable advantage to Church people, as the nearest church is nearly one mile distant.

The Churchmen's Missionary Association for Seamen is making special efforts to secure funds wherewith to purchase a steam launch, as it is utterly impossible for the missionary, the Rev. F. M. Burch, to visit many of the larger craft which are anchored in the stream awaiting their turn at the dock. By means of a vessel of this character he can reach more seamen in one day than by ordinary means in a week.

While so many rectors and curates are absent from the city, the clergymen connected with the City Mission have no vacation. Year in and year out the various charitable and penal institutions of the city and suburbs have to be visited, divine service held, the Sacraments administered, and sermons preached. In the list for July 30th are 16 different institutions where nine priests of the Church (including two volunteers) officiated morning, afternoon, and evening.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

Services at All Saints' church, Ravenswood, the Rev. C. R. D. Crittenton, rector, are continued during the summer. The attendance at the daily Eucharist is good and growing. Some improvements have recently been made and several more are contemplated.

St. Mary's church, Morton Park, the Rev. John C. Sage, missionary in charge, has recently been refitted and furnished through the generosity of Mr. and Mrs. P. B. Weare. Stained glass windows have been added, two in the chancel, representing the raising of Jairus' daughter and angels adoring the Holy Infant, being the work of J. and R. Lamb. A bell, carpet, and an appropriately decorated interior combine to make this one of the prettiest chapels, for its size, in the diocese. These gifts are all memorials of the mother and daughter of Mr. Weare. A clergyman has only been in residence a short time, but already there is a noticeable and steady growth, and the outlook for a strong parish is most encouraging.

Oregon

Benj. Wistar Morris, D.D., Bishop

We give below the Rev. Dr. Hodges' declination of the election to the assistant bishopric of this diocese:

My dear brethren of the Notification Committee:

I have been awaiting your official letter, which has now arrived, in the meantime giving your call much thought and prayer, and consulting with friends in whose judgment I have confidence.

I appreciate to the full the great opportunities of the episcopal office, and the great future that lies before the diocese of Oregon, and I am not unmindful of the gratifying unanimity of my election.

Yet I have not felt from the first that I ought to go to Oregon. I am sure that I would be able to work in entire harmony with Bishop Morris, though I do not believe it to be wise for a man to accept the episcopal office without receiving with it the undivided and unqualified administration of the diocese.

But I am strongly convinced that my best usefulness is here in the East. I am deeply interested in my present work, which engages my affection, employs all my powers, and offers increasing opportunities for doing good. New enterprises, recently undertaken, need me here, at least for the present. I am truly sorry that I cannot do as you ask. Faithfully yours,

GEORGE HODGES.

Calvary church rectory, Pittsburgh.

Nothing further will be done at present in regard to another election, as the Bishop's health is better than it has been for several years.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The work of removing the large organ in Grace church from its present position, near the entrance, to the arched alcove east of the chancel, has begun and will be completed in a month. The work is being done under the supervision of Adam Stein, of this city.

REISTERSTOWN.—At a meeting of the vestry of All Saints' parish, resolutions of respect were passed to the memory of the late rector, the Rev. Arthur J. Rich. A committee was appointed to collect subscriptions for a memorial to be placed in All Saints' parish. No permanent appointment was made to fill the pastorate, but the Rev. Alexander M. Rich, son of the late rector, was requested to conduct the work of the parish temporarily. Mr. Rich has had active charge of the work for two years past, during his father's illness. Bishop Paret, as president of the Board of Trustees of Hannah More Academy, has issued a letter to the trustees showing the importance of the work of the diocesan school being uninterrupted and asking their sanction to the continuance of the work under the management of Mrs. Arthur J. Rich, who has been superintendent of the academy for a number of years, and of her son, the Rev. Alexander M. Rich, who has been in charge of the school for the past ten years.

WESTMINSTER.—Services were held on Sunday, July 16th, at Ascension church, by the visiting clergy, who are attending the summer school at Holy Cross House. An early celebration of the Holy Communion is held every day. At the 10:30 service the Rev. J. E. B. Taylor, of Fond du Lac, preached the sermon and the Rev. F. Warren, D.D., of Jersey City Heights, read Morning Prayer. Services were also held at 4 P.M., and at 8 P.M. a service for colored people in the chapel.

PIKESVILLE.—The rector of Mt. Calvary church, Baltimore, has bought of Jas. Pollard 15 acres of land here and will erect a country home for the colored Sisters of St. Mary and All Saints. A fund is being raised for the erection of suitable permanent buildings, and in the meantime a temporary building, costing about $1,000, is being erected. They hope to have it ready for occupancy in about three weeks. Eight Sisters will at present occupy the home. The Sisters of St. Mary are connected with St. Mary's mission church, on Orchard st. At the new home they will continue their work of caring for colored orphans and children whose parents are unable to provide for them.

CHURCHVILLE.—The Rev. E. A. Colburn, rector of Trinity church, is seriously ill with a complication of diseases.

Bishop Paret will spend several weeks fishing in Southern Maryland; afterwards he will go to Rhode Island to spend the remainder of his vacation.

California

William F. Nichols, D.D., Bishop

Bishop Nichols has just received a letter from George W. Childs, of Philadelphia, offering to defray the expenses of erecting a suitable monument near Point Reyes, the place where Sir Francis Drake's chaplain read the Church's service in 1579. It is understood the monument will take the form of a memorial chapel. Bishop Nichols was formerly rector of St. James' church, Philadelphia, where Mr. Childs is a vestryman, and for many years there was a warm friendship between them.

The Rev. Dr. J. Avery Shepherd, by date of residence now the oldest clergyman in California, has resigned the rectorship of the church in Santa Rosa, which he has held for 14 years, and has become rector *emeritus*. He will continue to reside in his own private home in Santa Rosa. His successor, the Rev. John T. Shurtleff, of Napa, will enter upon his duties in Santa Rosa the first week in August.

Southern Ohio

Boyd Vincent, D.D., Bishop

PORTSMOUTH.—All Saints' church, which was partially destroyed by fire last January, has been entirely rebuilt, and is in many ways much handsomer than the old church building. A fine new organ, pews, carpet, and chancel rail, add very much to the appearance of the interior. On Sunday, July 16th, the church was rededicated by Bishop Vincent. The Rev. A. F. Blake, the Rev. Chas. L. Fischer, and the rector, the Rev. H. L. Badger, assisted in the services. The Bishop preached an aappropriate sermon on the "Duty and privilege of public worship." In the evening the Rev. A. F. Blake preached. At this service there were 8 persons presented for the "laying on of hands." Mr. Badger, the rector, after a faithful service of 16 years, has resigned and accepted an important work in the diocese of Washington.

The plans and specifications for a new stone church and parish house for Trinity church, Hartwell, are completed. The estimated cost of the buildings will be in the neighborhood of $16,000. The parish is greatly in need of a new church. The Rev. Robert Granger has just given an order to the Tyrolese Glass Co. for a chancel window to cost $1,000. It is the gift of a member of the parish. The work in the handsome new stone church is progressing rapidly, and it is hoped that it may be ready for occupancy and consecration about the last of August.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The Rev. Nelson Ayres, of St. John's church, Ocean Springs, has succeeded in substituting handsome pews in place of the chairs hitherto used. The new pews are made of cypress, and are finished in oil, showing the natural color and grain of the wood, and corresponding with the interior finish of the church. A credence was also placed in the chancel at the same time. The Communion service in use in this church is unique. The paten is a very handsome china plate, and the chalice, a cut glass goblet. These will serve the purpose until a silver set is purchased or presented, a plated set not being desired. A portion of the church lot has been exchanged for a lot behind the church, thus affording ample room for a future parsonage and parish house.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

The Rev. Frank Steed, rector of Christ church, Luray, says: "We have completed the Shenandoah mission church, with the exception of furnishing, have paid contractors $1,560 out of the $1,650 contract price, and we are going to pay balance this month. Will have edifice open for regular services inside of thirty days, I hope."

The committee appointed at the last meeting of the Danville Convocation to decide where they could best locate the High Schools which this convocation had determined to establish, held a meeting recently in Danville, and announced that Chatham had been selected for the female school.

Bishop Randolph who has been spending a short time with his family at Warrenton, has gone to his summer home, Eastern View.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

Bishop Coxe visited St. Mary's, Salamanca, and adjoining parishes and missions, Sunday and Monday, July 9th and 10th. On Sunday morning the rector of St. Mary's, Dr. Parnell, and the Bishop drove to Little Valley in time for the service at 11 o'clock. The Rev. Noble Palmer, who is in charge of the mission, presented an interesting class of seven persons for Confirmation. After the service, which was held in the Court House, the Bishop and clergy visited a private house, where three persons were confirmed who had been prevented by circumstances from receiving the rite with the class.

In the afternoon the Bishop and clergy returned to Salamanca for the service in St. Mary's at 8 o'clock. Evening Prayer was said by the Rev. N. Palmer, rector of Grace church, Randolph, the rector, Dr. Parnell, and Mr. Llewyan, a lay-reader, taking the Lessons. After the singing of a hymn the rector presented a very intelligent class of 15 persons, seven males, eight females, for Confirmation, after which the Bishop preached a forcible sermon.

On Monday morning the Bishop and Dr. Parnell took train for Ellicottville, where Dr. Parnell has charge of St. John's. In the forenoon the rector administered the sacrament of Holy Baptism to three catechumens. At 2 o'clock Evening Prayer was said by the rector, Mr. Gilbert Laidlaw, a divinity student and lay-reader, reading the Lessons. A class of 9 persons was presented for Confirmation; the Bishop addressed them and afterwards preached. The Bishop left Ellicottville in the evening for a visitation of the mission at Springville.

BUFFALO.—The Rev. Dr. Lobdell and family are summering at Gloucester, Mass. The Rev. Dr. Hitchkock and family have returned from a visit to the World's Fair. The Rev. Thomas B. Berry, who is chaplain of the 74th Regiment N. G. S.N.Y., went with his regiment to camp at Peekskill, and on the Sunday of his stay there, held service and preached.

Massachusetts

WESTFIELD.—On Thursday, July 13th, the Rev. Henry Tarrant, rector of the Atonement, recited the Burial Office over the mortal remains of the Rev. John Blake, A. M., chaplain U. S. N., of the diocese of New York, at the residence of his nephew, William G. Burge, M.D., Westfield. Mr. Blake was born in 1811, June 22d, at Williamstown, N. Y. Graduated at Middlebury college, Vt., 1836. Entered the United States Army as chaplain in 1840, and was stationed at Houlton, Maine, for five years, where he founded the parish of the Good Shepherd. In 1845 he was transferred to the U. S. navy, and remained there as chaplain until his death, July 11, 1893. The Rev. Mr. Blake has been a great traveler, having on one occasion journeyed around the world. In his will he leaves to the church of the Good Shepherd, Houlton, Maine, $20,000, $5,000 for the building of the church, and $15,000 for its support.

BOSTON.—The Rev. Rowland Hale, of Roslindale, has taken into his commodious camp, at Sherborn, the choir of the church of the Advent, together with the one from the church of Our Saviour.

The Rev. Endicott Peabody is summering at Holderness, and accommodates many poor boys, giving them a good time and many pleasant recreations.

The Sisters of St. Margaret have a cottage at Sea View in the village of Scituate, a hundred yards from the beach, where they are entertaining boys and girls weekly. The little chapel, adjoining the cottage, has just been completed. All that it needs is the addition of pews or chairs, and it is sincerely hoped that the self-sacrificing Sisters will receive these as a gift before very long.

Northern California

J. H. Wingfield, D.D., D.C.L., Bishop

VALLEJO.—A handsome altar and retable of white oak, with exquisite cross, have just been placed in Ascension church. In workmanship, material, and proportions, they are very fine, the emblems and lettering being in relief, all made by the Phœnix Co., of Eau Claire, Wisconsin. At the base on either end, so as to be least obtrusive, are carved the names of the rector's two children, now in Paradise; at the base, in front, are two palm branches with the words between, "In Memoriam." At Easter the members of the parish and friends erected to their memory a beautiful window, "The Good Shepherd", as fine in execution as any oil painting, and now the same willing hands and generous hearts have supplied this further eloquent tribute to those "lovely and pleasant in their lives."

Indiana

David E. Knickerbacker, D. D., Bisop.

LOGANSPORT.—This old parish (Trinity), has seen quite a revival of interest under its present rector, the Rev. Douglas I. Hobbs. The vested choir under the management of the organist and choirmaster, Mr. Alexander Barr, late of Philadelphia, rendered the music for the first time, on the 8th Sunday after Trinity, and the sweet singing was much appreciated by all present. The work of painting and pointing the outside of the rectory has been completed at a cost of $105, raised and contributed by Trinity Guild. The rector left July 24th for Warren, Ohio, for a few weeks' vacation. During his absence lay reading will be conducted each Sunday by Mr. Thomas Manders.

New Jersey

John Scarborough, D.D., Bishop

Trinity parish, Princeton, is preparing to build a magnificent parish house. The old buildings in the rear of the church have been removed, and when the ground is made ready, the corner-stone will be laid. Mrs. I. Dundas Lippincott, of Philadelphia, a daughter of the late Thomas Potter of Princeton, will add the gift of the new parish house to the list of her many benefactions to the parish.

Before the Revolutionary War, one John Stevens of Alexandria, near Pittstown, gave Parson Frazer two acres of land on which St. Thomas' church was built. Through neglect, the deed was never recorded. Recently the adjoining farm was sold by the sheriff, the church and burying ground being included in the sale. This might raise a serious legal question, but the purchaser, recognizing the Church's claim to the ancient site, voluntarily offered to make a deed to the trustees of the diocese of New Jersey. It was a genuine surprise to the oldest inhabitants to find that the church had no title to the land.

On Friday, July 14th, the Bishop confirmed a supplemental class at Christ church, Trenton, the Rev. Edward J. Knight, rector, making a large total for the year.

The children of St. Paul's parish, Camden, the Rev. E. A. Penick, rector-elect, have presented two alms basins to St. James' mission chapel.

A handsome altar service book has been given to St. John's church, Chew's landing, the Rev. Thos. H. Gordon, rector, in memory of the Rev. Dr. Garrison, to whose fostering care the revival of church services in this old parish was due. The gift was made by a parishioner.

The Girls' Friendly Society of Christ church, Riverton, the Rev. J. H. Converse, rector, commemorated the seventh anniversary of its existence in the parish, on Friday, July 14. Mrs. Roberts, the president of this branch, also president of the New Jersey Diocesan Organization, has been called to the position of general secretary of the society in America, taking the place of Miss Letitia Townsend, whose recent decease in New York, under very sad circumstances, was a deep grief to the members, and deprived the society of a most efficient and earnest worker.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

EAGLESMERE.—The beautiful and substantial visitors' church at this charming mountain resort, St. John's-in-the-Wilderness, was opened for the first time this season on July 16th, with the celebration of the Holy Communion. The Rev. C. A. Brewster, rector of Trinity church, Vineland, N. J., has officiated at early service since that date, and will, probably, continue to do so during the month of August, with such assistance as may be attainable from visiting clergymen. Morning Prayer and the Litany are said every Friday morning: and there was a celebration of the Holy Communion on the Festival of St. James.

Connecticut

John Williams, D. D., LL.D., Bishop

The Litchfield County Archdeaconry held its annual meeting in St Michael's church, Litchfield, on Tuesday and Wednesday, the 11th and 12th of July; 16 of the clergy were present. After dinner on Tuesday at the rectory, the meeting was called to order by Archdeacon George. At this meeting the appropriations are made to the several missions and weak parishes, and the apportionments for diocesan missions during the coming year. The present apportionment is larger than last year's by about 20 per cent. The diocese voted to raise $12,000 for missions, instead of $10,000 as last year. Tuesday evening a missionary meeting was held in the parish church. Addresses were made by Archdeacon George, the Rev. M. K. Bailey, and the Rev. G. W. Smith. Wednesday morning the literary exercise, consisting of an exegesis of Luke xvi: 19–31, was read by the Rev. W. F. Bielby, and discussed by the brethren present, and later on was followed by an essay on "How to use the new Prayer Book," by the Rev. S. O. Seymour. At 10:45 there was a celebration of the Holy Communion by the archdeacon, assisted by the rector of the parish. The sermon was preached by the Rev. Mr. Saltonstall from the text, Ps. xlvi: 10. The next meeting will be held in Christ church, Roxbury, in the autumn.

West Virginia

Geo. Wm. Peterkin. D.D., LL.D., Bishop

A meeting of the Diocesan Missions Committee was held in Parkersburg on Monday, June 26. The treasurer's report showed a balance on hand of $981.12. Appropriations were made for the current year amounting to $2,825. Last year it was $2,350. There are 20 missionaries in the diocese and three others who give part of their time to the diocese. The salaries of these amount to $14,885. Of this sum, $9,310 comes from the churches and missions, $1,000 from the American Church Missionary Society, $1,400 from the General Board of Missions (of which $400 is for work among the colored people), $350 from the Valley Convocation, and the Diocesan Mission makes up $2,825. The 23 missionaries have services in 64 places.

North Carolina

Theodore B. Lyman. D. D., LL.D., Bishop

The Rev. F. S. Stickney, of Reidsville, has been appointed evangelist of the diocese.

Virginia

Francis McN. Whittle. D.D., LL. D., Bishop

The young ladies' guild connected with St. Andrew's church, Richmond, are taking steps which may lead to the purchase of a summer home for working girls. It is proposed to give the preference to those of their own parish first, and afterwards so far as the accommodations will permit, to all others needing it, regardless of religious beliefs. There has heretofore been nothing of this kind established in Richmond, and two weeks of rest and recreation in the country will be a great boon to those for whom it is intended.

The proceeds of an entertainment given by the boys and girls of Monumental church, Richmond, have amounted, clear of all expense, to $106. This is the beginning of a fund to be raised for the frescoing of the dome and the decoration of the walls of the old church, which stands upon the site of the old Richmond Theatre destroyed by fire in 1813, at which time the Governor of the State and a number of prominent citizens, nearly 100 in all, lost their lives. A handsome marble monument under the portico in front of the church, commemorates the victims, and it is for this reason the church is named "the Monumental Church." Mr. Walter Miles has presented to the church as a memorial of his wife, a beautiful silver paten. The boys' "Do Good Society" has presented to the church two new Prayer books for use in the chancel, and a friend of the church residing in Washington, D. C., has given an altar service book.

Long Island.

Abram N. Littlejohn. D. D., LL. D., Bishop.

BROOKLYN.—For the first time in many years St. Ann's church is closed and the services are held in the chapel. This is to give opportunity for the remodeling and redecorating of the interior of the edifice, now in progress under the direction of a local firm of glass stainers and decorators. The plans for the decoration, drawn by Mr. Locke of this firm, are exceedingly chaste and artistic, and promise to make a rich, brilliant, and yet a churchly effect. In redecorating, the artists' aim is to depart as far as possible from the color and design of the old decorations. The ceiling when finished will be a succession of panels with gold mosaics in Gothic outlines in the background. The ornaments will be in deep blues, blue greens, and purple. The wood spandrels and trusses of the ceiling are to be kept in tone having a color almost like antique wood. The panels under the clerestory windows are to be done in a kind of tracery work in Gothic form, the color to be a subdued salmon with olive and green ornaments. The ceiling over the gallery will be like the main ceiling in color and design. The side walls of the church are to be treated in olive, with Gothic ornaments in different tints. The chancel back of the altar rail will have a gold mosaic background, ornamented with flowing vines in blues, blue greens, and purple. In connection with the ornaments there are to be figures of angels holding a scroll with visible inscriptions. Each figure is to be slightly different in tone, with sufficient color to harmonize with the color-tone of the whole church. These angelic figures are also to be on a gold mosaic background. The leading colors throughout will be gold and olive. The present stained glass panes in the clerestory windows are to be taken out and replaced with glass that is more subdued and softer in tone. The aim in all this work is to keep within the line of the mediæval and æsthetic, in accordance with the most approved taste. This renovation of the interior of the magnificent building has been decided upon by the vestry for a considerable time, but it has been delayed until the funds required to meet the expense, not less than $6,000, had been raised. It is now expected that it will be completed about the 1st of October. The Rev. Albert F. Tenney, assistant minister in St. Ann's, has charge of the services in the chapel during the vacation of the rector, the Rev. Reese F. Alsop, D. D., Archdeacon of Southern Brooklyn. Mr. Tenney has been lately bereaved by the loss of a son 16 years of age, who gave promise of rare ability and had endeared himself to all his friends by his admirable traits of character.

RICHMOND HILL.—The rectorship of the church of the Resurrection has been accepted by the Rev. Henry B. Bryan, of Christ church, Eddington. During the absence of a rector, all the services have been maintained, through the kindness of the Rev. Joshua Kimber and the Rev. Dr. Matson, both of whom live at this place, and are always ready to assist in any of the services of the Church. Mr. Bryan comes with good reports of his labors at Eddington, and the vestry feel confident that he is just the right man to build up the parish, and renew the interest which seems to have diminished since the parish has been without a rector. The ladies of the Guild have had the rectory put in complete order for Mr. Bryan and his family, and the young ladies of the parish are now busy preparing for a novel entertainment entitled "A Midsummer Night's Dream" and Loan Exhibition, for the purpose of lessening the indebtedness of the parish.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The temporary building for the use of the West Texas Military Academy at San Antonio, a diocesan school for boys, has been begun and will be finished in time for the opening of the school, Oct. 1st. A number of offers have been made to secure the location of the school; one of twenty acres of ground, another of ten acres and a half interest in a thousand lots, and another of twelve acres beautifully located and $5,000 in cash. Mrs. Cunningham had already given a lot 250 x 350 feet on Government Hill, which was regarded as a very desirable location. Mrs. Cunningham, however, being willing to have her gift, which was valued at about $10,000, sold for the benefit of the building fund, the Bishop brought the matter before the Standing Committee, and it was determined to erect a temporary building which might later be converted into a private residence, when the location was decided on and the permanent buildings erected. The Rev. A. L. Burleson has accepted the rectorship of the school.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Rev. W. C. Whitaker, rector of Christ church, Tuscaloosa, preaches at the Insane Hospital on the 2nd Sunday afternoon of each month, to a congregation of over 300.

A branch of the Diocesan Missionary Society has been organized in Christ church with 63 members. The parish has undertaken to raise this year over $200 for diocesan missions.

The Living Church

Chicago, August 5, 1893

Rev. C. W. Leffingwell, Editor

The Feast of the Transfiguration*

One of the most notable enrichments which the Prayer Book received during the recent revision was the addition to the calendar of the Feast of the Transfiguration. While we do not agree with a distinguished Bishop in regarding this as "clear cut above other gains," since we would emphatically give that place to the restoration of the Nicene Creed in the Communion Service, with the rubric ordering it to be used on the greater festivals, of its great fitness and propriety there can be no possible doubt. It may, perhaps, be considered as a peculiarly happy stroke that such an observance should be added to the Christian Year in this branch of the Church at a time like the present. The Gospel narratives are being constantly called in question. The miraculous element especially is assailed by philosophical and scientific criticism. We are asked to believe that the loftiest moral teaching the world has ever seen is imbedded in a mass of untrustworthy legend. It is well, therefore, that the Church should throw down the gauntlet, as it were, in the face of this insidious unbelief, by adding to her commemoration of the stupendous miracles of the Resurrection and the Ascension, the observance of that wonderful manifestation which revealed to the chosen three by anticipation, the glory of the Lord's exalted humanity, and which, accordingly, was not to be proclaimed to others until the Son of man should be risen again from the dead.

The Bishop of Springfield and Dr. Egar have done the Church an important service in the publication in permanent form of their valuable papers upon this subject. Events move rapidly and many things much noted at the time of their occurrence are soon forgotten with the circumstances which attended them. Thus the interesting history of the restoration of this Feast in the General Convention of 1883—already ten years ago—might soon fade from the memory of all except those immediately concerned, if the main facts and arguments were not given a permanent and easily-accessible form. Moreover, in a matter of importance, which affects the practice of the Church from year to year, and about which there was strong difference of opinion among persons of influence, signs of which still emerge from time to time, it is well that the ground upon which the final action was taken should be fully understood. This could not be accomplished more effectively than by a record of the arguments by which the General Convention was induced to reject the recommendation of the committee on revision.

The committee proposed that the Feast of the Transfiguration should be observed on the 18th of January. It was not claimed that there was any Catholic precedent for this. The fact was patent that this Feast is observed on August 6th by the Church of England, as well as by the Roman Communion and the Orthodox Church of the East. A certain theory of the relation of the Transfiguration to the Epiphany, classing it as a manifestation of the Deity of our Lord, had had decisive weight with the committee. Catholic precedent was jauntily disposed of by an appeal to anti-popery sentiment, a method almost sure to be effective when anything better in the way of argument is not available. The gist of it was that the observance of the 6th of August was due to Pope Calixtus III in honor of a victory over the Turks in the year 1456. Even if this had been a correct statement, it might have been questioned whether the occasion was altogether unworthy, considering the importance of that particular victory to the future of Europe and of Christianity. But its author had been misled by his authorities. Dr. Egar took up the matter in the House of Deputies and succeeded by unmistakable evidence in convincing the Convention that Pope Calixtus merely made more general a feast which had been observed from very ancient times at the same date. It was celebrated in the Oriental Church as early as the sixth century, in Spain and Gaul in the seventh, and in England in the days of the Venerable Bede. Dr. Egar conjectures that it was introduced there by Archdeacon Theodore who, "being a Greek, might very well have brought this Greek festival into the Saxon Church." But there are good reasons for doubting whether Theodore brought any Greek observances to England. We are inclined to think it more probable that it came in from Gaul before the days of Theodore. Dr. Egar has reprinted in this pamphlet his speech in the Convention of 1883, with historical comments and valuable appendices. Subsequent investigation added new evidence which is here clearly presented. The observance of the Feast in Gaul is carried back to A. D. 615, on the evidence of a calendar of that date.

In Bishop Seymour's contribution another side of the subject is ably and forcibly dealt with, namely, the appropriateness of the later date as compared with that originally selected by the committee on revision. With his accustomed incisiveness he answers those who have characterized the mature action of the Church on this matter as "unreasoning and unfortunate." It has been called "unfortunate" on the strange ground that it places the feast "at a time of the year when so many of our congregations are scattered to the four quarters of the world." This reminds us of a time when it used to be offered as a serious commendation of our Church that it was largely composed of people of the best society. There has been reason to suspect that many people who frequent watering places leave their religion at home, but these same people are not much in the habit of attending church on holy days at any time. It can hardly be seriously urged that the Christian Year should be accommodated to this particular class.

The other point is more serious, since it relates to the theological reason for preferring one sequence of days to another. With this point the Bishop deals with convincing force and furnishes valuable material to the clergy for their instructions upon the significance of the feast. The controlling idea is this, that the Transfiguration is not a manifestation of the Deity of Christ, but of His glorified humanity. "The Epiphanies disclose His Godhead, the Transfiguration reveals His manhood in its perfect consummation of glory, as it soon would be, and now is, and forever will be, at the right hand of the Father in heaven on the throne of God." "It would be a sad incongruity, a distressing discord in the music of the Christian Year, to put the feast of the Transfiguration on January 18th, or at any time prior to the feast of the Ascension." This publication will take an important place among documents illustrating the history of Prayer Book revision. It cannot be ignored by future students of the Prayer Book or by the professor of liturgics in the theological seminary. To the clergy generally it affords information which they cannot find elsewhere in collected form. The publishers have so far appreciated the value of the subject-matter as to clothe it in very inviting form. Cover, print, paper, and margins are all that could be desired. Altogether, though among the latest, it is by no means least in importance of the volumes and documents in the library of the great liturgical movement which culminated in the Standard Prayer Book of 1892.

* The Transfiguration. Its Place in the Christian Year. By the Bishop of Springfield and the Rev. Dr. Egar. New York: James Pott & Co.

Modern Thought and Christian Faith

FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEBRASKA

Few things are more conspicuous in the religious life of our time than the tendency to reject theology, dogmas, creeds, and catechisms as unnecessary to religion and injurious to the freedom and delicacy of devotion. This is not the case only with those who disbelieve the dogmas they are trying to abolish, for that would be natural and inevitable, but we see those who have professed a belief in the articles of the Christian Faith, and who yet lay no stress upon positive doctrine, find in it no help for their spiritual life, and would gladly, if they could, leave it out of sight altogether. They wish to cultivate religious emotions, but they are impatient of the intellectual side of religion. They shrink from the very name of dogma. When one school of theologians makes the whole of religion to consist in the sense of dependence, and another finds that all Christianity is summed up in the word "love," it is evident that there is serious danger of the Catholic Faith losing its finely proportioned organization, its delicately articulated system of interdependent truths, and becoming a formless succession of vague emotions, on the ever-changing opinions of individuals.

If this dislike of dogma, the impatience of men when the whole counsel of God is declared to them from the pulpit or elsewhere, continues, even as we meet it today, to say nothing of its further development, we must understand that it means a complete change in our religious life; for nothing can be more certain than that for more than eighteen centuries Christianity has been a faith in certain truths, the Church has been an organization depending upon that faith and held together by a common belief, worship has been the common relation of believers to the God whom the intellect, as well as the heart, revealed to men.

When men talk of dogma and object to it that it does not help the religious life of the soul, and profess to leave it on one side and cultivate the emotions only, they forget two things. First they forget that, whatever they may say or think, these doctrines which make up the Faith once for all delivered to the saints, and which, formulated in our Creeds, have been echoing through the ages as the Church has declared them, are true. This truth cannot be shunned or overlooked without dreadful loss. We are not free to pick and to choose what we shall believe. The Christian Faith is not a mere casual collection of unconnected truths, some of which we may take and some reject; nor is it a mere feeling of trust which we may indulge in as a comfortable satisfaction while disregarding the awful and solemn truths upon which such trust, if it have any foundation more sure than the shifting sand, must always rest. It is a system, an organic whole, in which each truth is connected with the rest, so that to leave out one article of the Faith is to weaken and distort, if it does not absolutely falsify, the others. Moreover, it is a system developed from the fact of God manifest in the flesh, which indeed supplies the emotions, and without which all deep religious feelings would in the end die out like a fire without fuel.

There are those within the Church and out of it who arrogate to themselves the right of setting themselves above truth, not confining themselves to the lawful human task of judging whether a statement be true or not, not willing with the light that the Church offers as the keeper and the witness of the truth, to search the Scriptures whether these things are so, but choosing from the doctrine of Christ as this Church has received the same, certain dogmas, which they take as their servants, the ministers of their pride or of their sentimentality. The Faith is to them not a master but a slave. They divide it and reject it, not because it is false, but because they do not like it. They presume to say of what God has revealed and of what the Church has taught: "These are the essentials and these are non-essentials."

The Faith which the Church has and does hold, and requires us to accept and teach, has no such distinctions. They may be made elsewhere, but not here. The accidents of Christianity are one thing, and may change, as the ritual of the Church with varied pious customs may alter, as the outward circumstances of the Church vary; at one time it may be rich, at another poor; at

one time honored, at another persecuted. But since it is the body of Christ, in itself it cannot change; its doctrines, its orders, its sacraments, must be as unchangeable as God Himself. If we are loyal to the Church, we must take upon us the full responsibility of the Faith and orders which she has set forth, and through all the ages has with undeviating steadfastness proclaimed. We must bow to it as our ruler and our master.

It is because Christian doctrine is the revelation of the character of God, that every part of it is connected with the whole. All those truths that we now call abstract and unpractical, the doctrines of the blessed and adorable Trinity, of the awful mystery of the Incarnation and Atonement, are wonderful manifestations of God's nature. Even the less strictly theological truths of the Christian system, the Catholic teaching of justification by faith, of grace and free will, of the fall of man, of final punishment, are all declarations of some aspect of God's character towards us, of His love, His mercy, or His justice, descriptions, as far as man can describe, of the Divine Person.

Dogmatic religion is a systematic account of God's actions, and in one mysterious truth of His nature as He is in Himself apart from us. The Articles of the Creed, the definitions of the catechism, are but the various fragments of the infinite reality that man has been allowed to gather, and which the Church has preserved. "Broken lights" it may be, but "broken lights of Thee," and therefore our little systems do not "have their day and cease to be," because being rays of the Eternal and Unchangeable they also, like their source, "are the same and their years shall not fail." "Heaven and earth shall pass away, but my word shall not pass away."

Dogmatic truth is an organic whole, it is an indissoluble unity. The Faith which the Church proclaims is the description of the character of a person. God is not righteousness, and justice, and love, but a righteous and a just and a loving person, and to leave out any part of the system of doctrine which embodies our knowledge of His character, or to hold inadequately any teachings of the Church which is the doctrine of Christ, is to obliterate that knowledge and to distort that character.

"Christian Unity"

BY THE REV. R. G. HAMILTON

I

The seed sown by the saintly Muhlenberg, in the memorial of 1853, having lain dormant for thirty-three years put forth a tiny effort for growth, when, in 1886, the Four Plank Platform was issued by the House of Bishops as the basis of Christian Unity.

On the 13th day of session of the General Convention of 1889, the Bishop of Rhode Island presented the report of the Commission on Christian Unity, appointed by the previous General Convention.

The Commission say: "We report the probability of the acceptance of the basis as propounded by our House of Bishops by several of the organized Christian bodies of the country, and we have therefore to ask that our powers be enlarged so as to permit us to enter into brotherly conference with all committees or commissions appointed to confer with us. * * * * The Presbyterian General Assembly, the General Synod of Evangelical Lutherans, the United General Council South of the Evangelical Lutherans, and the Provincial Synod of the Moravians, have each appointed commissions with whom we are in active correspondence." (Journal, 1889, p. 59.)

On the 18th day of the session of 1892, the Bishop of Western New York presented the report of the Commission of Christian Unity, which forms appendix X. of the Journal of 1892.

In this report it is said: "During the year 1890 we received, from the Committee on Christian Unity of the General Assembly of the Presbyterian Church, a duly attested notification of the passage, without dissent by their General Assembly, on the 24th of May of that year, of a resolution as follows: 'The assembly approves in general the spirit and position of the Committee on Church Unity in its correspondence with the representatives of the Protestant Episcopal Church and desires a continuance of these negotiations with reference to union on the basis of the four propositions of the House of Bishops.'" * * * * *

The report goes on to say, 'Efforts were made to prepare a proper response, but it was found impracticable to commit to writing any suggestions in the line of such conference until after opportunity was had by private, oral interchange of views, to know and understand the minds of our Presbyterian brethren."

Such an opportunity did not present itself till the month of October, 1891, when a conference was held in the city of New York. The report estimates, the possibility of holding such a conference between Christian gentlemen "a very great gain."

The Joint Commission further report: "We have assurances that the great evil and sin of separation, among those who call upon the name of Christ and profess to be of His body, is keenly felt and is coming to be largely acknowledged. We have the assurance of the Presbyterian Committee, that they perceive and frankly declare that corporate union and unity must be the ultimate of our quest; that the idea of an invisible Church is not and cannot be one that reflects and symbolizes the unity that is between the Father and the Son. This declaration * * * is the basic principle that lies at the beginning of a logical process that must lead on to the attainment of the very highest and best of results. A corporate body without a polity instantly develops anarchy. The necessity for the declaration of our fourth proposition as an essential element of unity becomes plain and unmistakable."

From this latest report of the Commission on Christian Unity, it is evident that the Presbyterian General Assembly, (North), is the only Christian body that has made any real response to the overtures of the House of Bishops, and has asked for the continuance of a Committee on Christian Unity.

What progress, it may be asked, has been made towards "corporate union and unity" by the Church and Presbyterian General Assembly. For an answer to this important query is submitted in this article a resume of the proceedings of the General Assembly from a special correspondent in "The Christian Union" of May 27, 1893: "The Committee on Church Unity made its report on Friday and its discussion was made the order of the day for Saturday. Bishop Cleveland Coxe at the head of a conference commission appointed by the Protestant Episcopal House of Bishops had been in prolonged consultation with the Church Unity Committee for several days. He presented a paper signed by the secretary of the Commission asking that the efforts of the General Assembly to accomplish Church Union be continued. The Commission's communication recited the points of agreement already reached in its conference; one point remained upon which there was still a disagreement. That difference was mainly in respect to the meaning and significance of terms. The terms referred to are "Church and minister." It was suggested in the conference, that the Episcopalian and Presbyterian had not yet reached the stage of proximate unity. * * * The paper held out the hope that even this difference in time, under the influence of the Holy Spirit, might disappear. Underlying this paper were the facts brought out in the oral conferences. These were that the Presbyterians would cease efforts to establish Church Unity with the Episcopalians, unless there could be a mutual recognition of the claims of each to a historic episcopacy. Bishop Coxe, speaking for himself alone and for the members of the Commission, showed that his Church was on the way toward such a change in its canon law, as would allow its clergy to recognize the ministry of other churches. *The Presbyterians heard these suggestions with surprise,* (italics mine.) They met them promptly with this resolution. * * * Resolved (1) that this assembly expresses its sincere gratification in the sentiments expressed by the Protestant Episcopal Convention with reference to Christian Unity and co-operation. It notes with pleasure a growing conformity between the politics of the Episcopal and Presbyterian Churches, and it expresses its readiness to co-operate with the General Convention of the Protestant Episcopal Church in all Scriptural measures for the promotion of closer fellowship between the two Churches. Especially would it delight in ministerial reciprocity under regulations satisfactory to both parties."

Such is the *status quo*, and this status gives rise to serious reflection and demands an immediate explanation from the Joint Commission on Christian Unity.

(To be continued)

Secular "Ritualism"

The papers recently had numerous items relating to the passage of the Liberty Bell from Philadelphia to Chicago. There was a special car for it, a selected escort of men, and all along the route thousands assembled to view, cheer, and pay an outward respect to the bell. Thousands, including the ruler of this great nation, took off their hats as the sacred relic passed in front of them. Of this we do not complain, we glory in it. But we want to make a point for consistency in Christians. The Liberty Bell stands for a fact that is dear to the hearts of all Americans. It is a sign, a sacrament, of the nation's life. No one will presume to assert that such manifestations of reverence to the bell were paid to the mere shape and material of which it was composed, and therefore no one was crazy enough to raise the cry of "superstition," "idolatry." If, then, such honor may be rightly paid to the Liberty Bell, may there not be honor and reverence paid to the cross and the altar, which stand to all Churchmen for the life of Christ? To uncover or bow the head before the cross, which stands for the great Sacrifice made for a world, to bend the knee before the altar which is the throne from whence God bestows absolution and life to the sinner, to do this is not idolatry, is not superstition, and it is wicked for any one so to assert, as it would be unpatriotic and disloyal to condemn the spontaneous reverence paid to the sign of American freedom by the nation's ruler and thousands of her sons and daughters.—*Parish Helper, Springfield, Mo.*

A Pressing Need

DEAR LIVING CHURCH:—I have just learned of the failure of the First National Bank in Orlando, Florida, where I had on deposit several hundred dollars, on which I was depending to enable me to remove the Rev. C. E. Butler and family from Cambridge, O., to Key West, via New York and the Mallory line of steamers. He is invaluable for my missions there of Spanish and English speaking people.

Trusting that friends of missions who may see this, will send me some help in this emergency, I am yours faithfully,

WM. CRANE GRAY,
Bishop of Southern Florida.

Sewanee, Tenn., July 28, 1893.

Letters to the Editor

A CORRECTION

To the Editor of The Living Church

For the benefit of those who may be interested therein, I would like to correct one or two misprints in the extract from Catalani, in my recent article on re-Confirmation. In line seven for *teneri* read *tenori*, in line eight for *adversutur* read *adversatur*, and for *maximum* read Maximum, who was a Bishop.

FREDERICK GIBSON.

A REQUEST FROM BISHOP POTTER

To the Editor of The Living Church

May I enquire through your columns whether any American bishop is likely to be in England during the early part of October next, and if so beg that he will do me the kindness to send me his address, and so greatly oblige.

H. C. POTTER.

Diocesan House, New York, July 29, 1893.

CHOSEN, NOT "ELECTED"

To the Editor of The Living Church:

In your issue, July 22nd, "B" calls attention to the impropriety of the word "assisted" in connection with the consecration of a bishop. There is another change which I would like to see in the public press, secular and religious. Why persist in saying the Rev. A. B. was *elected* bishop or coadjutor, as the care may be, of such a diocese? I confess to a prejudice against this word "elected." If not so formerly, it is now almost wholly a political term, and as such is misleading. In recent years the Church has had considerable evidence of this. The Church does not "put up a man, run him for office," and elect him over other competitors. "In counsel assembled" it implores the guidance and inspiration of the Holy Ghost, when the ballot is taken. Why not do away with this term and say "chosen"? Before "the lot fell upon Matthias" we read: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Acts i:24. And in the appointment of St. Paul: "He is a chosen vessel unto me." Acts ix:15.

J. E. H.

MOZART AGAIN

To the Editor of The Living Church:

I have read in your issue of June 17th, a letter from the Rev. H. H. Oberly upon "Roman Mass Music," and must ask you to allow me space to demur to several of his statements and inferences. I find the following: "There is no Church that has so rich a repertory of music as the Anglican." If Mr. Oberly means in quantity, possibly, but it in quality, he is alone in his opinion. The Anglican school of music has never produced one musician of first-rate excellence. In fact, there is not a single English musical composition known outside of England and America except the Mikado. As a matter of fact, the intolerable dulness and undevotional character of much of the Anglican 18th century music has been the cause of its being, to a great extent, banished from the cathedrals. We, *i.e.*, the English and Americans, are, in my humble opinion, the greatest people in the world, but in music we are nowhere. Mr. Oberly has something to say of the "secular, passionate, Italian" music, but as Italian Masses are very rarely sung in our churches, their passionate character can do us no harm. Again we are told: "one seldom hears elaborate Mass music in the churches on the continent of Europe." My experience is exactly the opposite. I have heard the Masses of Mozart, Gounod, and other great composers over and over again. Plainsong is by no means the rule, and when it is used, is frequently so bad as to make one wish there was none at all. Mr. Oberly says that the music at Vespers is invariably Plainsong, but if he had ever been in Rome he would know that every Sunday afternoon Vespers is sung at St. Peter's to the most elaborate modern compositions, and that almost within ear-shot of the Pope. In conclusion, Mozart, Haydn, and Weber were very great men, giants in their day, and if we are to be cut off from their sublime compositions we must have better reasons than the very loose statements I have just quoted. A light, snipping tone towards those who are recognized as great masters throughout the world will convince nobody but those who are convinced already.

H. I. MEIGS.

Baden Baden, July 1, 1893.

THE COMMISSION ON CHURCH UNITY.

To the Editor of The Living Church

I have received through your hands a much more kindly note from the Rev. Dr. Duncan, showing that he now sees in my first communication, not a charge upon the commissioners who represent us in the matter of Christian unity, but a fair request for explanation. The Presbyterian statements as published showed that they understood that hope was offered of a very great modification of the Episcopate, and of an exchange of pulpits. And my natural question was:—What could our Commission have said that could be so misunderstood?

But now a second commissioner comes to our help, in your number of July 15th, and avows that he, in the official meeting, said certain things, unofficially, which looked very much that way. Well, things said unofficially by an official person, and in an official place, will always carry some quasi-official weight. And I cannot think our Presbyterian friends are greatly to be blamed for catching at the ideas so unofficially held out to them.

Your second correspondent deprecates what he calls "needless outside discussion on one side of the points at issue outside the Commission"; says "we can count on the temper of our commissioners." I hope we may, though when I read the first reply to my modest question, I was not quite so sure about its temper.

But there may be "needless discussion" inside as well as outside of the Commission, and "unofficial" discussion has so proved to be not only needless, but misleading.

But why not discuss? Are our hands tied, and our mouths sealed, because we have a Commission? Are they infallible? May we not ask for information, for explanation?

These great points involved are of importance too sacred to permit any stifling of discussion. The more of it the better. For instance, I find a commissioner saying that the obstacle to exchange of pulpits with Presbyterians was not an article of religion, nor a rubric, but only a canon which might be repealed, and saying that "he said this as a commissioner," and that unless the other commissioners dissented, it might be considered as the official answer of the Commission.

This is pretty strong language for what is called an unofficial statement. Shall our mouths be sealed from contradicting it?

Let us be open and frank with our Presbyterian friends. We are not going to break away from those great divine laws and usages of the ministry and its succession, which are held now as from the beginning by nineteen-twentieths of all Christendom. We are not going to disown all Catholic antiquity, and truth, and order, to seek a film of unity with the modern fragment.

It is not a canon; it is the foundation law of the ministry as our Church sets it forth, which forbids the preaching of Presbyterian ministers in our pulpits. It is the preface to the Ordinal, stronger far than an ordinary rubric, which forbids that any one, not episcopally ordained, shall execute at our altar, or in our churches, any of the functions of the ministry. It is an Article of Religion, the xxiii, which, enumerating the official acts forbidden to a layman, names first, "the office of public preaching." No bishop has the authority to permit a layman so to preach. It has sometimes been assumed, but it was an unlawful assumption.

The canon which permits a bishop to license a lay reader absolutely forbids his preaching, and clearly and strongly distinguishes from preaching the words he may be permitted by the bishop to speak in vacant parishes.

The "official answer of the Commission," so unofficially given, was in open contradiction to the strong, clear, Church law. Let Presbyterians know this frankly. We are not going to dilute our Episcopacy. We are not going to exchange pulpits. We do not distrust the honor of our commissioners, but we do not hold them as infallible, and when they make mistakes, discussion is not "needless," but most needful. I hope we shall have it.

Q. Q.

Personal Mention

The Bishop of West Virginia has sailed for England, intending in September, to go to Brazil, returning to this country in October or November.

The Rev. Robb White, of Savannah, Ga., is summering in Charlottesville, Va.

The Bishop of Virginia is spending vacation at Clifton Springs, New York.

The Rev. James Cheal is in charge of the church of the Holy Communion, Tacoma, Washington, during the absence of the rector.

The Rev. C. W. Hodden has resigned St. John's church, Breckenridge, Col.

The Rev. W. H. Campbell, of Charleston, S. C., has received from South Carolina College, the honorary degree of Doctor in Divinity.

The Rev. Ernest A. Pressey will officiate at St. Andrew's church, Algonac, Mich., during the summer.

The Bishop of Kentucky is spending his vacation at Bay Shore, L. I.

Bishop Howe of South Carolina, is staying at Saluda, N. C., and improving.

The Rev. M. M. Goodwin has accepted an election to the rectorship of St. Luke's church, Ypsilanti, Mich.

The Rev. Daniel Goodwin has returned from Europe.

The Rev. L. W. S. Stryker, deacon, has accepted a call to become assistant minister in St. John's church, Annapolis.

The Rev. Dr. Paddock, of Philadelphia, will, with his son, spend his vacation at Petoskey, Mich., visiting Chicago in September.

The Rev. John Caldwell has resigned his mission work at Rush City, Minn., and accepted the work at Kenyon in the same diocese.

The Rev. Troy Beatty, of Mason, Tenn., has changed his residence and post-office address to Covington, Tenn., the largest of his missions.

The Rev. Horace F. Fuller, of Philadelphia, will spend the month of August in New York State and Canada, going in September to the World's Fair.

The Rev. Henry N. Wayne, of Christ church, Westport, Conn., has accepted a call to the rectorship of St. Luke's church, New Britain, Conn., to take effect Oct. 1st.

The Rev. Lloyd M. Blodgett has had charge of the services at the English church, Geneva, Switzerland, during the month of July. He expects to return to this country for the rest of the summer.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

BUSH.—At Raleigh, on the Feast of St. James, Franklin Leonard Bush, priest, aged 49 years.

BUCK.—Entered into rest, July 24th, Hetty Saltonstall, daughter of the Rev. George Buck, St. Paul's church, Willimantic, Conn.

KEY.—Died, at 1:45 A.M., on Sunday, July 2nd, at St. Paul's rectory, Manchester, the Rev. Edward Bassett Key, rector of St. Paul's, Manchester, Jamaica, West Indies, in the 54th year of his age.

Appeals

Twelfth Sunday after Trinity, (Aug. 20th), offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the Rev. Austin W. Mann, general missionary, 89 Arlington-st., Cleveland, Ohio.

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN

Our creditors press for the balance of our debt ($150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us $10. Will you, kind reader, send a donation however small, and help us.

J. GEORGE EWENS, Priest.

Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,
Bishop of Milwaukee.

Already acknowledged, $25.00. R., $20.00; E. W., $3.00; A Friend, $5.00.

THE GENERAL BOARD OF MISSIONS

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House. New York.

Church and Parish

A YOUNG lady desires position as invalid's attendant. Experienced. Address "H," 502 Locust street, Owensboro, Ky.

WANTED.—An organist and choirmaster for vested choir. Address Rev. J. H. W. BLAKE, St. John's parish, La Fayette, Ind.

A CLERGYMAN in Priest's Orders seeks immediate engagemen in parochial work. Address "CLEROS," care THE LIVING CHURCH, Chicago.

AN EXPERIENCED teacher desires situation as governess, or assistant in school. References. Address "J," 502 Locust street, Owensboro, Ky.

WANTED.—A position as governess or traveling companion. Church family preferred. Good references given. Address M., care LIVING CHURCH.

LADY of experience just returned from Europe speaking fluent French desires position. French, German, higher English. Refers to Bishop Lyman. Address MLLE. Y., LIVING CHURCH office.

A LADY who has been principal of a Church school for girls for seven years, wishes a position as teacher. Specialties: English, Latin, French, and mathematics. Learned French in Paris. Excellent testimonials. Address C. H., LIVING CHURCH.

A MIDDLE-AGED priest, now in active and successful parish work, desires a position combining clerical and educational work. Graduate of college, successful experience in teaching in best schools. Considered good preacher and reader; in sound health; can give highest testimonials; family of two. Illinois, Wisconsin, Ohio, or Michigan States preferred. Address H. M., LIVING CHURCH.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev JAMES STARR CLARK, D. D.

World's Fair

APARTMENTS within five minutes' ride Columbian Exposition. Church family. Apply for terms, etc. MRS. JOHN PENFIELD, 851 72nd Place, Chicago.

EXPOSITION VISITORS can secure elegant rooms at very moderate rates with a Church family, at their residence, 487 and 489 Bowen ave., Hyde Park. The location and surroundings very fine, near elevated road and cable cars. Meals served in house if desired. Best of references given. Address JNO. E. ENNIS, 87 Bowen ave., Chicago, Ill.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st. Breakfast and dinner.
Mrs. Jewell, 3535 Champlain st.
Miss Wallace, 150 Fiftieth st. Breakfast only.
Miss Magee, 4737 Lake ave. With or without board.
Mrs. H W. Scaife, 975 Millard ave. With or without board.
Mrs. J. A. Rice, 189 Cass st., Flat 30. Breakfast if desired.
John S. Cole, South Englewood. Breakfast only.
G. C. Burton, 6640 Yale ave., (Englewood.) Without board.
Mrs. C. L. Chance, 3320 Vernon ave. Breakfast if desired.
Mrs. E. C. Vermilye, 446 Belden ave. With or without board.
Mrs. F. D. Benson, 41 46th st. Without board.
Mrs. A. Parsons, 5756 Madison ave. Without board.
Mrs. Ferris, 3532 Ellis ave. Breakfast if desired.
Mrs. B. C. Davy, 380 Erie st. With or without board.
Mrs. M. A. Batten, 98 Goethe st. (2nd flat). Breakfast only.
Mrs. J. P. Peterson, 341 Oakwood B'd. Breal fast only.
Mrs. Edward Ivens, 1053 N. Halsted st. Breakfast only.
Miss E. M. Wilson, 4525 Oakenwald ave Without board.
Mrs. A. Elton, 223 Dearborn ave.
Mrs. A. E. Crane & Co., 265 Chestnut street.
Mrs. J. H. Freeman, 3004 South Park ave. Breakfast if desired.
Mrs. H. B. Sackett, 583 E. 43rd st. Breakfast if desired.
Western Theological Seminary, 1113 and 1121 Washington Boulevard. Without board.
Mrs. W. C. Hawley, 7715 Ford ave., Windsor Park. Without board.
Mrs. Henry F. Starbuck, 6 Groveland Park. With or without board.

Those who send announcements for this column should state whether or not board is furnished with the rooms.

Correspondence direct, not through THE LIVING CHURCH.

Choir and Study

Not Called

Founded on a conversation in the cars.

From the Tacoma *New Era.*

He may be a scholar familiar with books,
In person, a model unrival'd for looks;
An orator too, like the great "Mister Puff,"
But that, to our notion, is not quite enough:
In language decided the truth must be told,—
We think, for our parish, he's rather too old.

For aught that we hear of, he may be a saint,
And none of his errors make any complaint;
He knows all the canons and rubrics by heart,
And oft to the needy will blessings impart;
But he isn't the shepherd we want at our fold,
We think, for this parish, he's rather too old.

Did you ever learn that Experience tells
And work by a master for full value sells?
You make a mistake when that man you pass by,
And say, when inquir'd of the reason and why,
In language emphatic, "the truth must be told,
We think, for our parish, he's rather too old."

O what shall we do when our pastors get gray,
And cannot quite compass the world in a day?
I know nothing else save devoutly to pray
They soon may be "called" to some region away,
Where angels invite to the City of Gold,
And none will refuse them for being too old.

The very rich men come and go, and in such numbers that the glamor of their stupendous fortunes awakes little more than a ripple of passing comment. Only the Church is left to accept her neglect and humiliations with sealed lips and a heavy heart. Never have such importunate demands for constructive, nutritive, and conservative help poured in from all her rapidly-extending borders. Everywhere fundamental activities are pinched and starved while her sons are squandering millions in the furtherance of secular philanthropies and alien enterprises. Now Senator Stanford of California, and, in close succession, Mr. Anthony J. Drexel of Philadelphia, have passed away into the life eternal, laid to their rest with the prayers and benediction of the Church they avowedly served. Within these few days an approximate aggregate of some $60,000,000 has been released by dead hands and gathered up by the living. Not so very long ago another member of the great Drexel house of bankers died, but he was a Romanist and took care that a full tenth of his fortune should be set apart and consecrated to the uses of his Church. One of this man's daughters, it appears, has entered the "religious" life, devoting herself with all her worldly goods to the founding of an order for religious work among the colored race. But no sense of obligation or devotion seems to have reached the hearts and consciences of our two dead Churchmen. There is not a syllable of bequests to Church colleges, institutions, and charities. And yet these were men of exceptional intelligence, knowledge of affairs, and strength of character, and the only natural explanation of this life-long indifference and neglect of the loyal Churchman's duties is that they must have lived and died pretty much in ignorance of them.

That must be a true and intrepid priest, wise and masterful in spirit, who can seek and reach his millionaire parishioners and lodge securely with them the sense of responsibility and obligation to the Church. Business men live, move, and have their being in "business ways." If the Lord's business is to be served among and by millionaire Churchmen, it must be promoted in a business way—sharp, cogent presentation of facts, opportunities, needs, and duties. An honorable "business man" would no sooner ignore the Lord's tithings, if once recognized, than his own promissory note. Outside this Church, in all directions, millionaires seem to have caught much of the spirit and enthusiasm of grand and magnificent enterprise. Something in Mr. Rockerfeller's religion opened his heart and treasure to the new Chicago University. Others caught the enthusiasm, so that the new Baptist university of to-day enters upon its work, reaping within a single decade the riches which the old institutions have been painfully scraping together for something like 200 years. The Romanists, with a "poor" membership, are never at a loss for building funds, nor are the Methodists. But Churchmen millionaires—and their number overtops all the rest—switch off on side or extraneous issues, rarely catching a glimpse of our few needy, struggling colleges and charities, and place enormous benefactions where all immediate Church interests are banished or prohibited. If there is wanting in our practical religious culture that evangelic inspiration and enthusiasm that fructifies so richly and beautifully all around us, it might serve an excellent purpose could such a deficit be made good, and quickly. If these two exceedingly rich Churchmen had ever known and loved the Church and its supernatural life, the Church would not have been left at the last, cast off without even the proverbial shilling.

Here is something quaint and suggestive of old-time manners concerning chorister-boys. It dates back to 1536, although we learn of them at much earlier dates. These choir boys belonged to the chapel-Royal, under Queen Mary, and this memoranda is gathered with many other interesting particulars, from the original manuscripts of the "Privy Purse Expenses of Princess Mary," and is authenticated in many places by her signature. It is to be seen in the British Museum. Frequent entries of gifts in the King's chapel show that Mary had a kindly place in her heart for the singing boys. The number of children, or choristers, was then eight, who were found in apparel by the king's cofferer, and had a "master of song" appointed by the dean to teach them music. Here is a quotation, with the ancient spelling unchanged: "These children eate in the Hall daylye, at the chapel board, nexte the Yeomane of Vestry, taking amongeste them for lyverye daylye for brekefaste and all nighte, two loves, one mess of greate meate, II galones ale, and for wintere season, IIII candles p'iche, III talsheids, and lyttere for their pallets, of the sargante usher, and carryadge of the king's coste for the competante beddynge, by the oversight of the comptroller." They were allowed one servant amongst them all, whose business it was to "truss" their "harnesse and lyverye" in court, and on the removal of the chapel, each of the children received 3d. daily for horse-hire as they were *en route.* Again we quote: "And when any of these children come to xviii yeares of age, and their voices change, and they cannot be preferred (advanced) in this chappelle, the nomberre being full, then yf they will assente, the king assyneth them to a college of Oxford or Cambridge of his foundation, there to be at the fynding and studye both suffycyently, tylle the king may otherwise advance them." In 1838, the monthly sum allowed for the board-wages of the children of the chapel was 20*s.* 6*d.* It would seem that they sometimes had musical duties outside the chapel walls, the King's Book of Payment containing the following entry: "Mr, Crane for playing with the children before ye king £6. 13*s.* 4*d.*" It appears that the queen's musical establishment numbered 104 persons, at the annual cost of £2,184, 10*s*,, a very large sum for those days. Among the thirty composers we find the great name of Thomas Bird, Thomas Tallis, and Richard Farrant. On Elizabeth's accession to the throne, the following proclamation was issued in the interests of the choristers of the chapel Royal: "Whereas, our castle of Windsor hath of old been well furnished with singing men and children, we, willing there should not be less reputation in our boys, but rather augmented and increased, declare that no singing men or boys shall be taken out of the said chapel by virtue of any commission, not even for our household chapel; and we give power to the bearer of this to take any singing men or boys from any chapel, our own household and St. Paul's only excepted." It appears that the children of St. Paul's, even then, had a brilliant reputation and were much in request for the performance of "interludes," the music of pageants, and other secular music of the day.

The "De Imitatione"

From *Reformed Church Messenger*

There is no more precious possession than a good book. "For books," wrote John Milton, "do preserve, as in a violl, the purest efficacie and extraction of that living intellect that bred them. A good booke is the precious life-blood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life." There are, in particular, a few books which have in them the quality of immortality; they are "everlasting possessions;" the world will never let them die. Books there are which come into the world with a great noise. They are, for the time being, the "rage;" the name of the author is in every one's mouth; the reviews and the newspapers are full of their praises; and one might easily imagine that the world would never hear the last of them. Often within two years they are dead and gone; one hears of them no more; the wave of oblivion has passed over them. It is not thus, for the most part, that the immortal work comes into the world. It comes by stealth. Silently and unobtrusively it steals its way into the hearts of men, and takes its place among the immortal things. It neither strives nor cries; it attracts no attention; it makes no sensation; it simply comes with a noiseless coming and persists with a noiseless persistence. So stealthily is the coming of it that, five hundred years afterwards, men will be seeking almost in vain for some scraps of information as to the life of the author of it; nay, probably the very authorship of it will be a matter of question and controversy.

Of the truth of this there is no better illustration than the *De Imitatione Christi* of Thomas a Kempis. How secret was the coming, how noiseless has been the progress, and how prodigious the staying power, of this precious volume! We know but little of the monk, Thomas a Kempis. It has even been denied that it was written by the man whose name it has always borne; learned treatises have been written (in vain, as we think) to show that it is the work of Jean Gerson, chancellor of the University of Paris, or of another Gersen, an Italian abbot. But here, after more than four hundred years, the book itself (by whomsoever written) unmistakably is clothed, so far as any earthly thing may be, with immortality. It is the book which, next to the Bible, has been published the greatest number of times and translated into the greatest number of languages. It is equally a favorite with Roman Catholics and Protestants. Its strong monastic flavor has no power to repel the Protestant reader; so great is the charm of its sweet, gentle, Christ-like spirit. It belongs to the things which are for all, like the ancient creeds of the Church; which are neither Roman Catholic nor Protestant, but simply Christian. The author of this work had, by experience, learned many secrets. He had himself been an imitator, a close follower, of the Lord Jesus Christ and had thus caught something of the spirit of the great Master, which passed into the book he wrote and remains there as its inseparable and imperishable charm. We instinctively feel that here is a man who can teach us and help us, and we gladly sit down at his feet that we may learn of him. How instructive, how sobering and steadying, how calming and strengthening, are the words of this humble, Christ-like monk! His book is one most worthy to be a humble companion to the New Testament, in company with which it is found, we venture to say (especially in these sober days), oftener than any other book, on the tables of Christian men and women.

It is wonderful how this book wins its way to the hearts of people. At Christmas the writer gave a copy of it to an aged Christian lady, far on in the eighty-seventh year of her age; somewhat doubting as he did so, whether it was well to call the attention of one so old to a book previously unknown. Entering her room some time afterwards, he found the volume lying by her side. She had been reading it and had had others to read to her from it. She had purchased it as a gift to send to friends; and others, learning of it from her, had purchased it for themselves.

It is thus that the *De Imitatione* has made its way. Stealthily it came, and silently it has persisted and prevailed. No newspaper has puffed it, nor does it owe its abiding popularity to the lavish advertising of any enterprising publisher; but it has lived, and will continue to live, as the instructor and consoler of countless thousands, simply and exclusively because there is in it so much of the pure, sweet, and gentle spirit of Him to the imitation of whom it calls us.

Book Notices

The Last Sentence. By Maxwell Gray. New York: Tait, Sons, & Co. Price, $1.50.

The author proved his power of portrait and character painting in his "Silence of Dean Maitland." He has lost none of his skill, and "The Last Sentence" gives us a strong picture of man's perfidy, and woman's devotion. The interest is fully sustained throughout, and the *morale* of the story good.

Columbia's Emblem—Indian Corn. A Garland of Tributes in Prose and Verse. Boston and New York: Houghton, Mifflin & Co. Price, 40 cts

It was a pretty idea to gather into a volume tributes to "King Maize," from poets, orators, statesmen. Taken together—and the little book covers a remarkably wide range

—they constitute a strong plea for Indian corn as the national emblem. The book is appropriately bound in corn color, with decorations of corn printed upon it.

Val-Maria. A Romance of the time of Napoleon I. By Mrs. Lawrence Turnbull. Philadelphia: J. P. Lippincott Co. Price, $1.25.

A well-written story of an artist child's life and ambition. Dealing with the life of a noble family of France in the time of Napoleon the Great, the story brings out many incidents of great interest and historical value. With all that has been written of those eventful years, there is still room for just such romances as this to give us a clearer insight into the lives of the people of France outside its capital city, Paris.

Songs for the Shut-In. Gathered and arranged by Mary Craige Yarrow. Handsome cover. New York: Thomas Whittaker. Pp. 49. Price 75 cts.

The volume is inscribed: "To the members, and to my fellow-associates of the Shut-in Society, this little book is lovingly dedicated. M. C. Y." And by the preface we learn that from a very small beginning, and in a few years, the Shut-in Society has grown with great rapidity, until it now numbers over a thousand members, and has reached out its arms to far distant quarters of the globe. To be a sufferer, shut in from the outside world, constitutes one a proper candidate for membership, so runs the constitution. The associate members are not invalids, but, by writing letters, sending a book or paper now and then, and in other little ways, they try to brighten the dull monotony of lives often spent in one room. There is also a children's department. The secretary is Mrs. H. K. Monroe, State Normal School, Millersville, Penn. We are thus particular to afford a little insight of the workings of this society because it so evidently offers a modest but beautiful opening for the exercise of a Catholic work of mercy. The present volume contains extracts in verse and prose, most suitable to the end in view, from a large number of the best Church writers and others, rays of cheer and godly help and teaching, for the confines of saddened rooms. They are printed on but one side of each leaf in the book, which is an excellent specimen of the printer's craft.

Pietro Ghisleri. By F. Marion Crawford. New York: Macmillan & Co. 1893.

While Mr. F. Marion Crawford's latest novel, "Pietro Ghisleri," cannot in any sense be considered as a sequel to his famous Roman trilogy, composed of "Saracinesca," "Sant' Ilario," and "Don Orsino," yet it is a story contemporaneous with the second of that series, and re-introduces several characters who acted more or less prominent parts in the earlier works. Count Spicca, the melancholy duellist, is referred to, but only by name, but Anastase Gouache, the French painter, re-appears in several scenes, and gives utterance to some of those sententious remarks which were so frequent in "Sant' Ilario." Giovanni Saracinesca, Prince of Sant' Ilario, and his big cousin, Giovanni Saracinesca, Marchese di San Giacento, also re-appear, and the latter figures quite prominently, especially in the closing scenes. The tragedy in the Palazzo Montevarchi is recalled, and the confession of Isabella Montevarchi plays an important part in the development of the plot. The readers, therefore, of these previous works, will find an added pleasure in the perusal of "Pietro Ghisleri," but this previous knowledge is not necessary to the enjoyment of this latest story, for it is altogether complete in itself, and is a thoroughly worked out and ingeniously developed drama of domestic life in modern Rome.

The author again shows his intimate knowledge of the esoteric features of Roman society, which was exhibited in the Saracinesca trilogy, and which was one of the chief causes of the wonderful success of those books. We like to feel that an author knows what he is writing about, and Mr. Crawford makes us feel this thoroughly. The theme of this story is new; in a long course of novel reading the present writer never met with it before. The plot turns on the communicability of an infectious disease, used as a weapon of revenge by one of the characters. They are, principally, two step sisters—Adele, daughter of the Prince of Gerano, and married to Prince Savelli; and Laura, daughter of Mrs. Carlyon, an English widow, and married to Lord Herbert Arden. Adele's father and Laura's mother were married when the two girls were both small children, about the same age. The two girls, brought up together, are very different in character. This gives the author an admirable opportunity, of which he fully avails himself, to make a careful study in contrasts of character. The third principal character is Pietro Ghisleri, a Tuscan nobleman, who is an old friend of Lord Herbert Arden's, and when the latter dies, early in the story, of malignant scarlet fever, certain suspicions arose in Ghisleri's mind, and the remainder of the story is devoted to the working out of the results of these suspicions.

It seems to us that Mr. Crawford, in this, as in his other stories, employs the only true method of fiction, that is, the kindling of interest and emotion by the delineation and development of character. Unlike the so-called realists, he does not despise a plot, but he develops his characters through and by the plot, and in the events of life as they follow one another, the true nature of the men and women in these pages becomes revealed. We are continually watching them, and at each incident find ourselves involuntarily asking the question: What will he or she do now? and mapping out a certain line of action. The question is answered later by some act or word on the part of the character, which grows naturally out of what preceded it, and forms one more necessary link in the chain that binds the whole together. Especially is this the case as to the hero, Ghisleri himself. At first he is quite unimportant, and his connection with the affairs of the two step-sisters altogether a minor matter. But as events occur, his figure grows larger on the page, and always in so easy and natural a way, that finally he becomes the dominating character in the book.

In each of Mr. Crawford's novels he depicts a woman who is misunderstood, sometimes by her neighbors or friends, sometimes by her more intimate associates. Lady Laura Arden, in this book, is misunderstood, even her own mother at times sharing in the false view, while Roman society, subtly led on, it is true, by others, regards her as one to be avoided, and talked about with bated breath. Ghisleri tries hard to show the torrent of falsehood that is circulated about her, but pays the penalty of running counter to society. His duel with Geauforte Campodonico is a result of this opposition, but at the same time it is one of the causes of a change in his feelings towards Laura. According to Mr. Crawford, Roman society in the latter half of the nineteenth century is just as fickle as Shakespeare made the Roman mob which listened to Mark Antony's oration over the dead body of Cæsar. When society turned, it turned entirely, and its opinions concerning the two step-sisters were completely reversed. Of course this was poetic justice, but Mr. Crawford has the knack of making these events seem perfectly natural, and so it was in this case.

The story possesses the first requisite of a good novel—deep interest. It is also a careful, and we suppose, true picture of Roman society, and it is a thoroughly domestic drama. It does not invade the field of theology, or science, or socialism, nor does it exploit any of the fads so much in vogue nowadays with novel writers. It is simply and only a story, told for the sake of itself only, and told with a masterly skill. It employs in its development all the passions and emotions of love, hate, jealousy, fear, and hope, and the result is a book which will be widely read and enjoyed.

GINN & COMPANY have purchased from Messrs. Lee & Shepherd, Blaisdell's Series of Physiologies, a series combining scientific truth, temperance instruction, and text-book merit. Correspondence relating to them should, therefore, be addressed to Ginn & Co., 7–13 Tremont Place, Boston.

REALIZING that the future of the nation must depend largely on the character of the rising generation and that "the child is the father of the man," and impressed with the importance of mutual co-operation and an interchange of ideas and experience in the training and education of children, a Parents' Association has been formed, with a central society in New York City. *Childhood* is the organ of the Association, and those interested should write to the editor, Geo. Wm. Winterburn, M.D., for particulars. Many names of note are connected with this new enterprise: Hon. Noah Davis, Hon. Geo. Ticknor Curtis, and Mrs. Curtis, Rev. Edward A. Bradley and Mrs. Bradley, Dr. Cyrus Edson, Gen. Wager Swayne, and others. [A. L. Chatterton & Co., New York City. $1.]

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

F. T. NEELY.

Nance. A Story of Kentucky Feuds. By Nanci Lewis Greene. Paper covers.

JAMES POTT & CO.

A Lost Truth, and other short Sermons. By the Rev. Reginald Heber Starr, D.D.

S. P. G. SOCIETY, LONDON

Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701—1892. With much supplementary information.

LONGMANS, GREEN & CO

The Primitive Saints and the See of Rome. By F. W. Puller. With a preface by Edward, Lord Bishop of Lincoln. $2.25.

Pamphlets Received

The Wise and Good Woman. A Sermon in Remembrance of Harriet Annie Lucas. By the Rev. J. S. Stone, D.D.

Year Book of Christ Church Cathedral, St. Louis, Mo. 1893.

Sketches from the Sermon on the Mount. By the Rev. E. Walpole Warren, M. A. G. H. Dickson's Sons & Co., New York.

Notes on the *Te Deum*. In connection with the Syllabus of Religious Instruction for Pupil-teachers, and Scholars in the Schools of the Scottish Episcopal Church. By A. S. Aglen, M.A. St. Giles Printing Co., Edinburgh. Price, 6d.

Opinions of the Press

Church Bells.

THOSE OF OUR OWN HOUSE.—We earnestly ask Church people whether they do not think it is in these times meet and right to support Church societies and organizations, which are doing this or that good work on Church lines, rather than societies and organizations which make a parade of such isms as "non-sectarianism", and "undenominationalism", and the like, as the reason why they should be supported? While Church societies are languishing for the means to maintain and extend their good works, which are, moreover carried on in accordance with the convictions of Church people, it surely cannot be right for them to give the support which would strengthen these societies to unsectarian and undenominational organizations. They do, however, do so. The result is, that sometimes Church people actually support societies which are not only negatively, but positively anti-Church. We have no intention to disparage any good work, but we do think it is the plain duty of all Church people to see that the wants of the religious, missionary, charitable, and philanthropic Church organizations are supplied before they give to non-Church organizations. The old proverb concerning charity has a useful application in this matter.

The Church Times

THE DRIFT OF DISSENT.—We live in strange times. Anyone who would command attention has only to give a new and original sense to some word in common use with a well established, perfectly understood, meaning. The word "Catholic" is the most obvious instance. Properly it is a term especially definite in its connotation; now it is employed to describe a person or system repudiating all claim to definiteness. Indeed, modern Catholicity is shown in inverse proportion to definiteness of belief. Here is an example of new Catholicity. At Dr. Clifford's (Baptist) chapel the minister of a Jewish Synagogue delivered an address to the members of the Bible class on Sunday afternoon. In the course of his remarks he facetiously deprecated the attempts of Christians to convert, at the rate of £20 a head, Jews whom nineteen centuries of persecution had failed to move. If this is the sort of compromise that Baptists approve—a compromise which would justify an exchange of places between the Chief Rabbi, the Archbishop of Canterbury, and Mr. Voysey—we cannot be surprised that Dr. Clifford resents anything like definite teaching in the Board schools. An incident like this throws a flood of light upon the drift of Dissent, and points to the necessity of securing for our children a thorough training in the definite ideas and doctrines enshrined in the Catholic creeds. Apart from these, there is absolutely no sure foothold. The spectacle of a Jewish preacher permitted to make fun of Christian missions in a professedly Christian assembly is an outrage on Christian sentiment, but it is quite intelligible on the theory that words are to be employed with a fresh significance, and old ideas interpreted in a modern sense.

The Congregationalist.

EFFECTS OF THE GEARY ACT.—The question of deporting the Chinese who have not registered under the Geary act is still coming up in different parts of the country. In February last two Chinamen were arrested in Michigan for unlawfully living in the United States, and were sentenced by the commissioner for that district to twenty days' imprisonment and to be at the end of that time deported to China. They have been in jail ever since and, their application for release having been refused by Judge Severens of the District Court, they have appealed to the United States Circuit Court. In another case Judge Ross, of the United States Court in California, has just decided that a Chinaman has the right of appeal from a commissioner or judge deporting him under the Geary law, and intimates that he has the right to be tried by jury. If this decision is upheld the legal complications attending an attempt to send Chinamen back to China will be so great as practically to defeat the law. Mr. Geary, in the *North American Review*, defends the law as harmless, righteous, and useful to Chinamen, but the *Nation*, by a comparison between his article and his speeches in Congress while the law was under consideration, makes Mr. Geary appear ridiculous in a maze of self-contradictions.

The Outlook.

SUNDAY OPENING.—The results of opening the World's Fair on Sunday have curiously disproved the statements of extremists on both sides. The comparatively few people who have been at the Fair on Sunday have been conspicuously quiet, orderly, and unobjectionable. The Sabbath desecrators have failed to materialize; those who went to Jackson Park were as orderly and respectable as are those who visit picture galleries and other places of popular instruction open in various cities on Sunday. On the other hand, those who predicted that great crowds would throng the grounds of the White City the moment the gates were opened on Sunday have been grievously disappointed. There have been no crowds of any kind; on the contrary, the numbers have been so small that, as a matter of finance, the Local Directory has finally decided to close the Fair on Sunday. Either the wage-earners are not interested in the Fair, or else, as is more likely, they objected to paying full rates for a half show. It is unfortunate that the Local Directory have dealt with this question in such a blundering spirit from the start; that, having accepted a large appropriation on condition that the Fair should be kept closed, they were willing to violate that agreement and keep it open, and that now, instead of basing their final action on a confession of error in their previous judgment, they base it solely on financial considerations. It is a relief, however, to have the question disposed of.

The Household

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER XIII

"I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled.
I was a wayward child,
I did not love my home;
I did not love my Father's voice,
I loved afar to roam.

"The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er desert waste and wild.
They found me nigh to death,
Famished, and faint, and worn;
They bound me with the bands of love,
They saved the wandering one."

—*Rev. Horatius Bonar.*

In a certain club-house in New York City a young man sat looking moodily out of the window. The morning paper lay unread upon the table beside him; outside a fine mist shrouded the street in gloom, the passers-by appearing as dark objects of which the most conspicuous feature was the nondescript umbrella. The elements were in sympathy with Claude Wilton's state of mind that September morning. For the past eighteen months the young man had led a life of wild gaiety, which had brought upon him his father's displeasure, and bid fair to estrange him from his home.

Mrs. Wilton's cheery face had recently grown sadder, and lines of anxious care had made their appearance upon the smooth brow of happier years; for Claude was her favorite child. For him, no sacrifice could be too great, no devotion too tender. The mother's heart went out in deep yearning over the wayward son. When he had finished his law course, and entered upon a profession in which his heart was not placed, a reaction from the old life had come. He soon fell in with a set of young men wilder and more dissolute than he had at first any idea; and afterwards, for very shame, he could not break off from them. Gay parties, late hours, and intemperate habits had told upon him, and at twenty-one the hearty laugh his friends had been wont to hear was changed to the smile of cynicism. Claude was as unhappy as a man could well be, for his innermost soul revolted at the life he led, and night after night there was a secret struggle with his higher nature. Moral and upright he still was outwardly, and no clouded breath dared touch his honor; but he knew that his high standard was lowered, that the very associations into which he was daily thrown tended to drag him down, and ere long he, too, would be as they,—beings, not men.

His love for his mother was still a powerful influence for good. How often had she shielded him from his father's unsympathetic harshness in boyhood days! and later on, when Claude should have been her stay and joy, she had used her own private income, small as it was, to pay off the debts which he had thoughtlessly incurred. Had they come to his father's knowledge, there would have ensued a stormy scene. So far, the mother had warded off the crisis which must come all too soon.

This course of action was not altogether honorable towards the husband and father, and Claude would have insisted upon no concealment of the truth; but unfortunately Mr. Wilton was one of the Elis who, while attending to the services of the temple with scrupulous devotion, neglect the spiritual welfare of their children. His study was a place of withdrawal from the cares of his family to the less perplexing, because less human, society of his books. His children knew better than to disturb his solitude to bring him the confidences of their lives.

As has been the experience of many another man of the sacerdotal family, there was a prospect that the future would bring him the bitter knowledge of alienation from those upon whom he should lean in his old age; and the awakening might be, alas! too late.

Claude Wilton's thoughts upon that September morning had wandered to the past. Again he saw before him Marion's earnest face, and heard the ring of her voice: "The fountain of truth, the mainspring of all true manliness, must have its source within your own breast."

How far had he wandered from the ways of truth? Could he ever again look with the old fearless candor into those searching eyes? He had been false to himself, to his friends, to his God. "I will arise and go to my Father." He thought of his earthly father's stern judgment; he could almost picture to himself that unemotional face, with its air of abstraction from worldly things, of remoteness from the sins and follies of the younger son. "I will arise and go to my Father." What did it mean? It meant a heavenly Father, always tender, merciful, and true,—"always more ready to hear than he to pray."

The mist without seemed to have entered through the closed windows and filled the room; the fresh print of the *Times* swam before his eyes, and though none saw the act of prayer, the pitying Father heard the vow registered by that repentant heart.

Across the room sat a man in clerical dress, who every now and then during the previous hour had glanced hesitatingly over the journal in his hand to where the younger man was seated, his back partly turned towards the clergyman.

John Seymour had recognized young Wilton when the latter entered the club house, but there was a look upon Claude's face which forbade any overtures of friendship; indeed, he had not noticed who was in the room, so absorbed was he in his own thoughts.

As the moments passed in absolute silence, and Claude still sat motionless, John Seymour fought his battle, too. He had heard of the young man's wild career, and felt a pity for the wasted talents of Marion's friend; but he had never seen Claude at his best, and knew little of him beyond the gay pleasure seeker.

"Why should I seek to rescue him at the peril of incurring his dislike, and setting me down as a sanctimonious parson, knowing nothing of youth's temptations? Could I make him understand that I have felt what he is feeling, and that I approve of not altogether withdrawing from the world, and of enjoying innocent pleasures? as if God meant us forever to eat the bread of sorrow. He would not believe me, he would only laugh and go on his way. And if he should reform, is it improbable that he will win the prize for which I long—one woman's love? He is not worthy of her; it would simply be giving her up to one who could not appreciate her. What am I thinking of—wretch! to place any human love before the love of God, the salvation of an immortal soul! God help us both!"

Claude Wilton rose from his seat, firm resolve written upon his countenance. The eyes of the two men met, and instantly their hands were clasped in cordial pressure. By some unknown sympathy they seemed to read each other's hearts, and their better natures conquered. True-heartedness shone in their answering gaze.

"I saw you enter, but feared to disturb you," were John Seymour's first words.

"I am glad to meet you here," Claude answered. This was a friend in need!

"I often come in on my free days; Mondays, for instance. I like to keep up with my friends who frequent the place, and it is a restful change from parochial work. By the way, won't you come and take luncheon with me some day this week?—say day after to-morrow, Wednesday?

Claude hesitated one moment—would'nt the other fellows laugh at him? then said resolutely: "Thank you for the invitation, Mr. Seymour, I will certainly be on hand."

But the luncheon party was not destined to take place. As the two men left the room, a messenger met them.

"Mr. Claude Wilton, is it not, sir?"

"Yes, do you want me?"

"This is for you, sir, I promised to hand it in person."

The note contained a single sentence: "Your mother is dying."

"My God! let me go quickly!" and Claude dashed out into the street, leaving the paper in Mr. Seymour's extended hand. It was too true; over-anxiety had brought on a recurrence of heart trouble, and Mrs. Wilton did not live to see the son for whom her latest breath was a prayer.

"Tell him I love him, and that God is merciful," was the last message for Claude. Many former ones he had passed by unheeded, but this was burned into his heart, as with a red-hot iron, and followed him through all his after life. Never again the ringing laugh she loved to hear! but remorse and repentance; and later on, God's smile shining in the face of the man who in those few short hours of anguish left boyhood far behind. In the year that followed he bent to his profession with an eagerness ill-concealing the inward sorrow; and even his father had no fault to find. Claude learned in those days to pity his father, so helpless in the sudden blow which had befallen him, in the bereavement of the one being whose unchanging brightness had for twenty-five years filled his home; unconsciously to both, the estranged son and father were drawn to each other by their common grief, and came nearer to understanding one another than they had ever thought possible to do. Maud, brave little maiden, tried to keep the house bright for mother's sake, and her sixteen years grew grave beneath the weight of household cares.

The following spring Jessica and Frank were married quietly in the dear old church at Newberg, and for a time lived at Dr. Lynn's, for the only daughter could ill be spared; then the wandering life began, and first at one station, then another, Jessica's sweet face became known. Often, too, when Frank was ordered on some distant cruise, the thought of her devotion, the memory of home, was an anchor for the sailor's heart.

And Marion Martyn, in the far West, heard of the changes with alternate tears and smiles. Tears for the friend departed, and for those who mourned her loss; smiles of joy and thankfulness that Frank and Claude were saved from the breakers that bound the shores of youth. She had seen the great cities of the West, teeming with life, and rich in magnificent public buildings and palatial residences; she had travelled among the wild mountains, and had drank of famous mineral waters; and dearest memory of all! she had looked upon the Mount of the Holy Cross. There, upon the mountain-side it lay, stretching out its arms of snow; fitting does it seem that the country discovered with a prayer, should lift on high the emblem of the cross. Her health and spirits had been greatly refreshed by this varied life of the past two years, and if at times she felt that there was something wanting to make her happiness complete, she put aside the thought with a calmness which showed where lay her highest love—in the God of the Fatherless. Even in their wanderings she found time for reading, and Miss Roy was a valuable assistant in the literary line; so the girl's mind was stored with a fund of knowledge which kept up its healthy tone, and left small opportunity for useless longing. Not that Marion had no dreams for the future; every young woman must think deeply of the possibilities of life; every true woman has born in her a love for home and its joys; but happy is she who, while realizing the rich blessings of an ideal married life, can yet dare to brave the loneliness of a future devoid of near family ties. Numbers of unmarried women, and men, too, there are, who have missed the love of early years, and yet are to-day filling a wider sphere of action and of usefulness than they could otherwise have done. The world is coming to realize that while the life of the family with its tender ties, must ever be the saving bond of society, there is yet an individual life of self-sacrifice and holiness attained only when the soul can alone draw near its Maker, without dependence upon any other love in the universe of God. Marion's association with her aunt was peculiarly fortunate in the fact that she found out for herself what woman can accomplish if all her powers are well directed. She felt the lack of Christly motive in her aunt's desire to achieve greatness for her own and her family's renown; but, on the other hand, she could but admire Miss Roy's perseverance and splendidly trained mind. Of late, too, the aunt rarely spoke slightingly of religion as she used to do; on the contrary, there was a gentle deference to Marion's feelings which

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touched the younger woman, and called forth a responsive gratitude.

Miss Adelaide Roy had never forgotten the parallelisms: "I am sole proprietor of myself," and "No man liveth unto himself." She wondered often that Marion had escaped an influence of which she, with all her wit and wisdom, had felt the subtle weight.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Helen's Vacation Lesson

BY EMMA M. ROBISON

The six Mason children think the farmhouse where they spend the summers "just the nicest place ever was." Last year the two families went down early in the season, and the children enjoyed every day of their long stay; that is, all but Helen, who, during the first week, was so "fussy" about every little discomfort that she quite lost all the pleasure and made it very unpleasant for her mother and auntie. Did they go for a walk, the sun was too hot along the road, and, when they turned aside under the trees, there were sure to be mosquitos. Down on the beach the sand and pebbles got into her shoes and the sand-flies bit her, or the wind flapped her broad-brimmed hat into her eyes, or carried it completely off her head. In fact, there was always "something" to prevent the little maid having a "real good time." The other children met with some of the same trials, but they couldn't take time to complain about what no one could help. One sand-filled shoe was usually an excuse for the taking off of five pairs of both shoes and stockings, then a race to the beach where the bare feet pattered along the wave-washed sand, or waded in the clear, cool water. But Helen didn't care to wade, and she thought russet shoes were "horrid," and wore her black ones in the sand until, as little Janie said, "they are more russeter than ours."

Bess, Maude, and Janie wore cunning little poke sun-hats that could be tied on securely, but Helen didn't like those either, and wore her hat until one gusty day it was blown out into the lake, and the elders of the party were glad of it.

"This has been the very best day of all," said Dick one evening after a day at the beach.

"Why, I didn't have a very good time," said Helen; "it is such hard walking there at the beach, and I almost blistered my face, too."

"But it doesn't hurt now, does it, Helen?" asked Maude. "Mine doesn't since mamma put the cold cream on it."

"No, but it did hurt dreadfully," answered Helen.

"So did my hand when I cut it this morning, but I had a good time for all that," said Dick.

But Helen only remembered that it had been "real hot," that she had fallen down in the water, and that her face had hurt her. Her mother overheard the talk among the children, and decided that something must be done to teach the little girl not to fret so much over every trifling mishap. Their next expedition was through the pine woods to Fern Dell. Uncle Thad, Aunt Nellie, and little Ted went in the pony carriage, the others, in the great farm wagon. The road was rough and "jolty," the mosquitos very bad in the low ground, and every one was glad when they reached their stopping place; but Helen was the only one who had said fretfully: "I just wish I hadn't come."

Fern Dell was lovely though, and the children soon forgot their rough ride in a lively game of hide and seek, which lasted for some time, and, when tired of that, the little girls each selected a shady spot and set up housekeeping. But Helen, returning from a neighborly call on Maude, found a toad blinking at her from her front door, and she wouldn't play there any longer; she was sure there were more of them about. At dinner, she almost cried when a big black beetle took possession of her piece of chicken pie.

"Why, little girl, didn't you know that picnic dinners must always be shared with the bugs and bees?" asked her uncle.

"I don't like picnic dinners, not at all," was Helen's answer.

Shortly after dinner, Uncle Thad brought up the pony carriage ready to drive home.

"So you think Helen had better go now, with me," said he to Helen's mother.

"Oh, it is too early to go home yet, and besides it will be so lonesome there," protested Helen, not knowing that it had been settled that she was to be sent home that day if she complained as much as usual.

"We are going home by way of Reed Pond, a longer, rougher ride than we had this morning, and the mosquitos will be worse, too," said her mother.

"Regular gallinippers," said Uncle Thad.

Even then, Helen would gladly have stayed, but papa lifted her into the carriage saying: "Home is the best place for a little girl who has so much trouble wherever she goes."

Then Helen understood that she must go, and why, for mamma had often talked

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to her about her fault. She shrank into the farthest corner of the seat, and Uncle Thad drove off, carrying with him a very unhappy little girl. Such a long, long afternoon as that was; to be sure there was nothing to trouble her, and the great front yard was cool and pleasant, but she was very glad when the others came home.

"Oh, we've had such a nice time," cried Maude, giving Helen a handful of water lilies.

"Papa took us out in the boat," said Bess.

"And we found a bird's nest with four eggs in it," said Janie and Dick together.

And Helen missed it all; but it was the last day that summer that she didn't have a "real good time."

Financial News

A conglomerate mass of events has so contorted and twisted financial conditions the past week that it would be inane to say matters were for the time being better or worse. Gloomy and despairing events of one day give way to cheerful events the next. Important bank suspensions at Milwaukee, Indianapolis and Louisville, the New York, Lake Erie and Western Railroad passing into receiver's hands, abnormally high rates of interest, together with a large group of minor mishaps, tended to weaken prices of all stocks and bonds regardless of intrinsic value. But the sudden appearance of investors in the market buying small lots of securities amounting in the aggregate to over one million dollars on Thursday, was taken as a most favorable omen, inasmuch as it had almost come to be considered an obsolete practice for investors to transact business with the stock exchanges. Under this influence and a revival of active London buying, prices materially advanced, and the announcement that over three million dollars of gold had been engaged for importation created a jubilant feeling in Wall Street. This feeling succumbed in a measure the next day on rumors that the Chicago Gas Trust would pass its dividend, and the General Electric Company was getting beyond its depth with its heavy floating debt. These stocks suffered declines and carried the general list with them sympathetically, although the week closed with prices higher than the lowest point reached. Money loaned at from 2 per cent to 7½ per cent on call, with time loans unobtainable.

Great fear is felt at the scarcity of currency and the banks are making heroic efforts to avert a cash famine. The long continued demands of the West on New York correspondents have greatly diminished the supply of both bills and coin, and now that New England has also commenced to draw heavily on New York for cash, the strain becomes more aggravated. The savings banks here and in Brooklyn have taken steps to stop the withdrawal and hoarding of currency by timid depositors, by requiring sixty days' notice of withdrawal, which under their charters they are at liberty to do. This action will alone relieve the national banks of an enormous pressure. That Chicago is also distressed by the dearth of circulating money is evidenced by the fact that the associated banks there have authorized the issuance of clearing house certificates, which hitherto they had for some unexplainable reason refused to do. C.

New York, July 31st.

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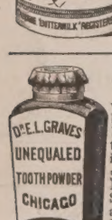

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Helpful Suggestions

CARE OF FOOD IN SUMMER.—Charcoal is of great value in keeping ice-chests, storerooms, and food sweet. Place a shallow dish of fine charcoal in the ice-chest. In milk-rooms and other rooms where food is kept set dishes of charcoal. If poultry or birds are to be hung in a cool room for a few days, remove the internal organs and partially fill the body with charcoal. Now wrap the birds in paper and hang up. If the outside of the poultry is rubbed with black pepper, before being covered with the paper, it will be still further protected from flies. Small birds, livers, kidneys, sweetbreads, etc., may be wrapped in paraffine paper and then be buried in a bed of charcoal.

For keeping large pieces of meat and poultry here is a simple device: Have a large barrel or hogshead half-filled with charcoal. Put meat hooks in a strip of joist and place across the top of the barrel. Have a netting to spread over this. This barrel may be kept in a cool place and pieces of meat be hung on the hooks. The charcoal will keep the atmosphere dry and sweet, and the netting will be a protection against insects. Should there be danger from rats or mice use wire netting.

Fresh fish may be rubbed with salt, wrapped in paper, and buried in a bed of charcoal. Of course, the charcoal in boxes and barrels should be changed at least once a month. It can be used for lighting fires or for boiling meats or fish. If, however, it is difficult to get a good supply of charcoal the old can be purified by putting it into the stove with a few lighted chips and allowing it to burn until red hot. At this stage open all the windows, to let the gas pass off; then close the draughts of the stove, remove the covers, and leave the room. When the charcoal becomes cold it will be ready for use again.

If there is any question as to the purity of the water none of it should be used for drinking or cooking purposes unless it is first boiled. There are several other methods of purifying water, but boiling is the safest of all. When water is tainted by decaying vegetable matter several methods are used to purify it. It may be boiled, or filtered through charcoal, or oak chips or a little alum may be added. The addition of the astringent wood or the alum causes the albuminous matter in the water to coagulate and fall to the bottom, and the purified water can be poured off.—*Ladies' Home Journal.*

KEEPING THE HOUSE COOL.—Much of the comfort of the household depends upon keeping the house cool. In the morning every window and blind should be opened, giving the sunlight and air access. After the house has been thoroughly aired and put in order, the blinds should be closed and the shades partially drawn. If the windows are closed in the hottest part of the day the house will be cooler. As soon as the sun begins to go down reopen the blinds and windows. On an intensely hot day the room of a sick person can be made more endurable by having sheets of cheese-cloth wrung out of cold water and hung across the open windows.—*Ladies' Home Journal.*

ALL the powerful and really useful disinfectants corrode metal and stain crockery more or less. Copperas is the best for household use, one pound dissolved in twelve quarts of boiling water, and used hot, being more effective than cold. The valve should be open when it is poured down closets, so that it need not settle in the pan, which should be washed daily with a long-handled dish-mop kept for the purpose, and scalding, strong suds, when it will need no further disinfection. A large funnel should be set in the pipe of stationary wash bowls, which, by the way, are unfit for human habitations and unknown in the best modern houses. When the fine Astor mansion was built uptown the owners positively forbade a single stationary bowl in the dressing rooms, an example which has since been followed in other high-class houses.—*Philadelphia Star.*

HOT air registers in floors are unhealthy and dangerous. Combustibles, dirt, and animal substances living or dead, are always falling into them; and we are told that there are expectorators who will fall back on them for a target in the absence of a hot stove. A better atomizer for the diffusion of tubercular and other deadly germs throughout the atmosphere of a room or public hall, could not be devised, than this kind of receptacle with its active emission of heated air. The register should always be placed in the wall, and if in the floor should be removed.

KEEP the flour barrel raised a few inches from the floor, so that the air may circulate underneath and prevent dampness. Keep the barrel covered. If barrels are not used, get a nice, clean box with a cover, and empty the flour from the sack as soon as opened. Flour absorbs as quickly as milk and butter.

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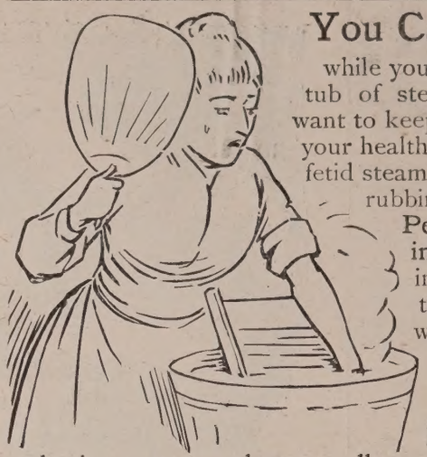
Washing Compound



You Can't Keep Cool

while you're rubbing away over a tub of steaming clothes. If you want to keep comfortable and save your health (think of inhaling that fetid steam) and strength, stop the rubbing—and the steaming. Pearline does it. Pearline; cold water; no boiling; little work; that is the programme for hot-weather washing. This taking away of the rubbing is more than a matter of saving work. It's a saving of needless and ruinous wear and tear to all your summer clothing.

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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 353 JAMES PYLE, New York.

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